Christian Directions:

SHEWING HOW TO

WALK

WITH

GOD

All the Day long.

By *Tho. Gouge*, Minister of the Gospel

1 Sam. xii. 24. *I will teach you the good and the right Way; only fear the Lord and serve him in truth with all your Heart, considering how great things he hath done for you*

2 Pet. i. 12. *I will not be negligent to put you always in Remembrance of these Things, though ye know them, and be established in the present Truth.*

Luke xvii. 10. *When ye shall have done all those things which are commanded you, say, We are unprofitable Servants, we have done that which was our duty to do.*

GLASGOW

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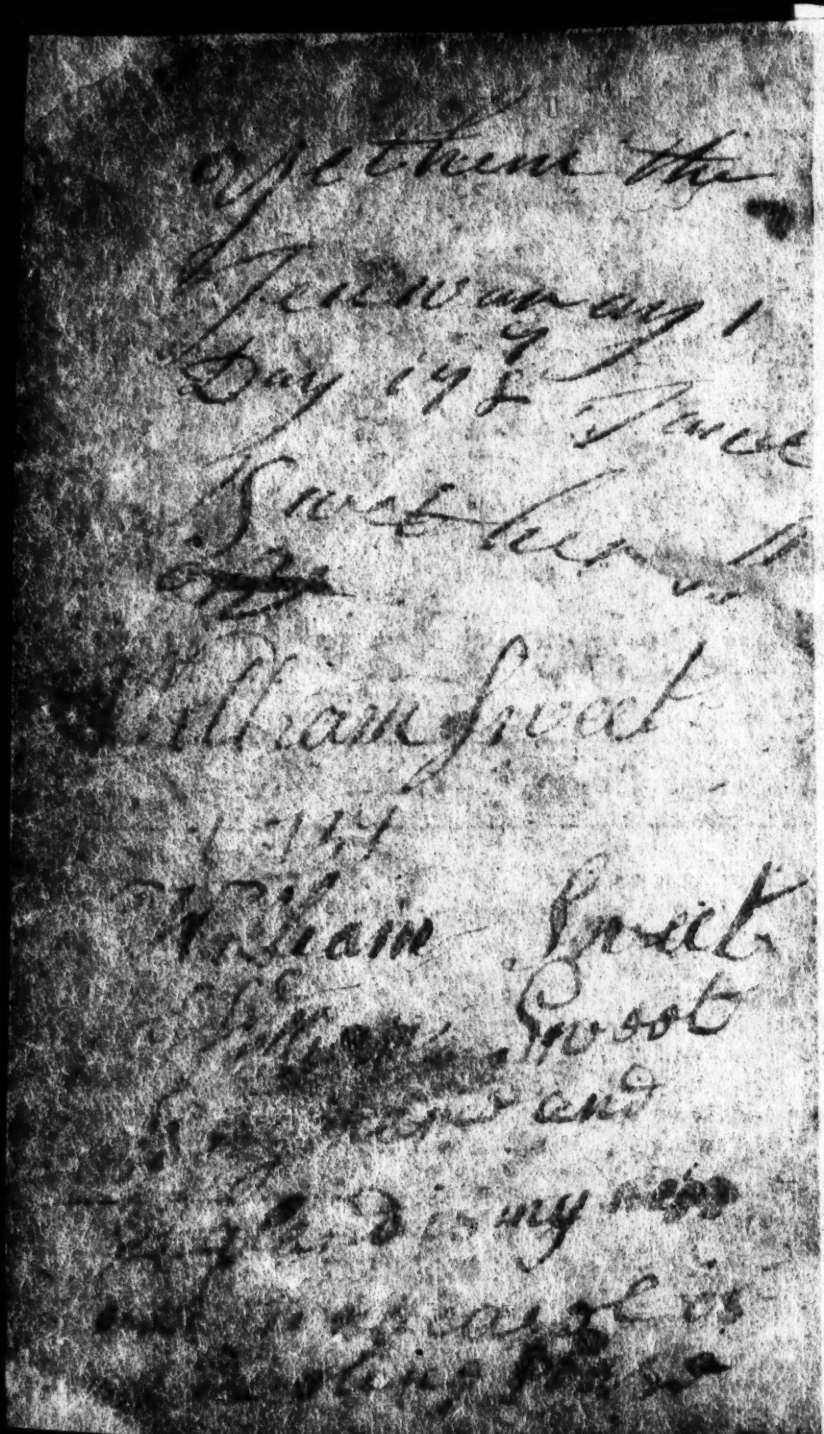

To my dearly beloved Friends and Neighbours, the Inhabitants of St. *Sepulchres* Parish.

Grace, Mercy and Peace from God the Father of Mercies, and the God of all Consolation.

My dear Friends,

COnsidering with my self, how besides my *Week Day Preaching*, I might be further serviceable to your Souls, in promoting your spiritual Welfare; It pleased God to put it into my Heart to draw up some practical Directions for your better Guidance in the Way to Heaven. Accordingly I set upon the Work with all Readiness and Alacrity, being much perswaded in my self that some spiritual Advantage might through God's Blessing accrue unto your Souls thereby. The Lord who is the Searcher of all Hearts, knoweth that my only End and Aim herein, is the Advancement of your everlasting Salvation, which if it shall be any way furthered by this small Treatise, I shall never repent of my Pains and Cost; but shall very much rejoice that the Lord hath enabled me in any Measure to be serviceable to him in the Furtherance of the Gospel of his dear Son, especially among you, my dear Flock. Several Considerations have had some Influence upon me in this Undertaking, but the main Motive is the single Sense of my Relation to you, that it hath pleased God of his infinite Goodness and free Grace, to instruct me, a weak, frail earthen Vessel, in that inestimable Treasure, *The Mysteries of the Gospel*, and appointed me to preach unto you in Particular, *the unsearchable Riches of Christ*. I account it the greatest Honour any Creature can be capable of, to be made the Instrument of publishing the glorious Counsel and gracious Purpose of God for the Recovery and Restauration of the World lost in Adam, and therefore that we Ministers of the Gospel [illegible] vouchsafe this Honour, have the strongest Engagements and Obligations upon us to preach the Gospel in season, and out of season, and to lay out our selves to the utmost Ways, if by any Means we may gain Souls to Christ, and build them up in him. Now this way I have thought, will have the advantage above others, that [illegible]

ministry Preaching, and performance of our ministerial Duties among you; that we areas by them I can mind you of the Things which belong unto your everlasting Peace, only while I am in this Tabernacle: By this, as it is said of *Abel* Heb. xi. 4. *I may still speak to you, even when Dead.* Accept therefore, my dear Friends and Neighbours, this little Treatise from the Hands of your loving Pastor; whose Heart is exceedingly inlarged towards you, greatly longing after you all in the Bowels of Jesus Christ. For what is my Hope, or Joy, or Crown of Rejoicing? Are not even ye in the Presence of our Lord Jesus Christ at his coming? 1 *Thess.* ii. 19. Accept it therefore, and testify your Acceptance by reading of it, and much more by a conscionable Performance of the Directions contained in it. I think they will carry their own Evidence with them, that they are all agreeable to the Word of God. For I have not made it my business to mint new Notions, but to press upon you old Truths, and known Duties. I have drawn them up in a plain and familiar Stile and Method, studying rather to be profitable than accurate: They are of daily use to an holy Life; and therefore I hope you will daily peruse them. They are of general Use to all Sorts of Callings, Conditions, and Relations, and therefore, I hope, you will give the more diligent Heed to them. Such whose Callings and Businesses will scarce afford them leisure on the Week-Days to look into such Treatises as this, I do earnestly intreat them, that at least on the Lord's Days after the Performance of the publick Duties of Piety in the Congregation, and of private in their Families, they would spend some Time in Reading a Part of this Book with their Family. And the Lord make it abundantly useful and profitable unto you. Yea, the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant, make you perfect in every good Work, to do his Will, working in you that which is well-pleasing in his Sight, through Jesus Christ; to whom be Glory for ever and ever. *Amen.*

Your affectionate,

Though most unworthy Minister,

Sepulchres, London }
Decemb. 12. 1668 }

THO. GOUGE.

Christian Directions,

Shewing how to walk with GOD all the Day long.

CHAP. I.

How to begin the Day with GOD.

IN Regard it conduceth much to the Practice of an holy Life, to know the ordinary Course and Method of our Duties, I shall therefore begin with those which are first to be performed by us.

I. At thy first awaking in the Morning, consecrate unto God the freshest of thy Thoughts, by lifting up thine Heart to Him in Praises and Thanksgivings for the comfortable rest and refreshment He hath vouchsafed unto thee the night past. For had not the Lord been the more gracious unto thee, thou mightest have slept the sleep of Death; yea, thou mightest have awaked with Hell flames about thine ears. What cause hast thou therefore to bless God as for the mercies of the night, so for the renewing of His mercies with the Day? And then heartily beg of God to keep thee, as from all dangers that day, so especially from sinning against Him, as also to direct, assist and bless thee in all thy lawful undertakings.

II. Having thus consecrated thy first awaking unto God, let out thine Heart in a serious meditation of God, and of some or other of His glorious Attributes: As,

1. *Of His infinite purity, who is of purer eyes than to behold iniquity* with the least approbation; but hates all sin with a perfect hatred, as being contrary to His nature. A serious consideration thereof, would through God's blessing, prove very effectual for the suppressing of those worldly and impure thoughts, which are apt to arise from thy corrupt Heart.

2. *Of the Almighty Power of God*, whereby He is able to supply all thy wants, to support thee under all thy trials and temptations, and to carry thee through all thy undertakings.

3. *Of God's continual presence about thee, and with thee wheresoever thou art, and whatsoever thou doest; for He is about thy bed, and thy path*, Psal. 139. 3. and taketh notice of all thy actions; and when no Man seeth thee, yet He seeth thee; before whose Tribunal thou must one day stand, to give an account of all thy actions. Surely it would be a special preservative against sin, and a singular means to make thee watchful over all thy ways and actions, if thou didst seriously consider God's all-seeing presence about thee.

4. *Of the Omniscience of God*, how he knoweth all things, even the secret thoughts of thine heart, and the inward intentions of thy mind, *before whom all things are naked and open*, Heb. 4. 13. Not an ambitious, worldly, lustful thought in thine heart, but God is privy to it; yea, *And will bring every secret thing into judgment*, Eccles. 12. 14. This, if it were seriously considered, how would it make thee watchful over thy very heart! and careful to suppress all wicked lustful thoughts at their first rising, and keep thee upright and

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y sincere in what thou doest, especially in the ties of God's worship and service, as knowing there is no dissembling before Him.

III. *Call to mind what Sin it is whereunto thou findest thyself most prepense*, and furnish thyself with the strongest arguments thou canst against it, and then bring up thine heart to a firm resolution as against that sin, so against the occasions and allurements thereunto.

IV. *As thou art rising out of thy Bed, take all occasions of holy and heavenly meditations.* To give thee some hints:

1. *When thou seest the nakedness of thy Body, let that mind thee of thy Sin, which caused thee first to be ashamed of it.* For our first Parents before they had sinned, were not ashamed of their nakedness, *Gen.* 2. 25. And how should the consideration thereof stir thee up earnestly to long after the Robe of Christ's righteousness, to be clothed therewith? Which will make thee lovely and amiable in the sight of God.

2. *Let thy rising out of thy Bed mind thee, as of a Resurrection from the Death of Sin unto the Life of Grace here, so likewise of the Resurrection of thy Body out of the Grave unto eternal Life at the last Day*; when thou and every one of us must appear before the great Judge, to give an account of whatsoever we have done here.

3. *Let the Light of the Day mind thee of Jesus Christ*, who is often in Scripture termed *Light*, yea, *the true Light.*

4. *When thou art putting on thine apparel, put thine Heart in a serious Meditation of the Robe of Christ's Righteousness.* And by Faith truly

Christ and His righteousness unto thyself, resting and relying thereupon, for the pardon and forgiveness of thy Sins here, and for eternal Salvation hereafter.

For *Motives* to quicken thee up to a conscionable use of these forementioned *Directions*.

1. *This will be a special Means to keep out worldly, wanton and impure Thoughts out of thine heart*; so that either they will not dare to come in, or shall the easier be kept out.

2. *Hereby thine Heart will be exceedingly fenced and guarded against the Suggestions of Satan*, who otherwise will not be wanting to cast his hellish Firebrands into thy Soul.

3. *Good and holy Thoughts first let into the Heart of a Christian, will keep it in a better Tune all the Day long.*

Object. Haply some will object that to put in practice these Rules and Directions, will take up too much time, even more than their Callings and Employments will afford.

Answ. 1. True it is, some Mens Callings and Employments do not afford them so much Time as others do; yet there is none but may find some Time for spiritual and heavenly Meditations, if it be but in their rising out of their Beds, and putting on their Cloaths.

2. If thou hast not Time to put in Practice all these Directions, at least thou mayest go over some few of them: Yea, I shall give thee this as my special Advice, if thou art straitned in Time, rather to fix upon one or two at one Time, than in an overly and perfunctory manner to ramble over them all every Morning.

Thus much of Morning Meditation. CHAP.

CHAP. II.

Of secret Prayer in the Morning.

SO soon as thou art up, go into thy Closet, or into some private Place, and there offer up unto God a Morning Sacrifice of Praise and Thanksgiving; let any thing be omitted rather than that: If thy Business be urgent and great, rise the sooner; dare not to attempt any thing, till thou hast commended thy self, and thine Affairs unto God by Prayer. And indeed, how canst thou with any confidence expect God's Blessing upon thy Pains and Endeavours without it? It being the Means sanctified by God for the obtaining His Blessing. If thou take any liberty to omit this Duty, the Devil will so work upon thee, that by little and little thou will wax weary of it, if God's Grace be not the more powerful in thee.

The Morning is the fittest Time for this Duty of secret Prayer, Men being then freshest and freest from worldly Business and Distractions. We have a saying among us, *Aurora musis amica*, the *Morning is a Friend to the Muses*, as being the best Time for Study. I am sure it is as true, that *the Morning is a Friend to the Graces*, as being the best Time for any holy Service.

Reason and Experience teach us, that in the Morning our Memories and Senses are the quickest, and all the Faculties of our Souls at their best, having recovered fresh Strength after the former Sleep and comfortable Rest we had the night past. And in the Morning the sooner the better; for if thou shalt enter upon any worldly Business or Discourse, before thou hast offered up thy Morn-

ing Sacrifice, thou shalt find it much harder to keep the World out of thine Head, and thine Heart close unto the Duty. But if some extraordinary Business have occasioned thee to delay it, do not thereupon wholly omit it, but be careful to take the first opportunity of retiring into some secret Place, there to offer up thy Morning Sacrifice unto God.

The Duty of secret Prayer, is both commanded and commended to us in the Word of God.

1. It is expresly commanded by our Lord and Saviour, *Matth.* 6. 6. *When thou prayest, enter into thy Closet, and when thou hast shut thy Door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.*

Our Saviour having in the foregoing *Verse*, reproved the *Scribes* and *Pharisees* for their vain glorious manner of praying in the Synagogues and Streets, that they might be seen of Men; in this *Verse* he commands his Disciples to withdraw themselves out of the View of Men into some secret Place; and there having shut the Door, to offer up the Sacrifice of Prayer and Praise unto God their heavenly Father.

The Reason followeth in these Words, *Thy Father which seeth in secret, will reward thee openly*: Wherein is declared,

1. The notice that God taketh of our most secret Prayers, *He seeth them*; tho' God Himself be invisible to all, yet nothing is invisible unto Him.

2. The Account that he maketh of them, in these Words, *He will reward thee openly*: Such account God maketh of the secret Prayers of His Servants, that He will not only give what they ask, but reward them for asking. II. The

II. We find secret Prayer, in the Morning especially, commended to us.

1. By the Example of Christ Himself, of whom it is recorded by Saint *Mark*, Chap. 1. 35. *That early in the Morning He was praying alone in a secret Place.*

2. By the Practice of the Saints of God therein. It is recorded of *Job*, That *he rose early in the Morning, and offered Burnt-offerings before the Lord*, Job 1. 5. He gave unto God the first Fruits of the Day. And *David's* Morning Devotions are often expressed in the Book of *Psalms*, as Psal. 5. 3. *My Voice shalt thou hear in the Morning, O Lord, in the Morning will I direct my Prayer unto thee, and will look up.* And it is recorded of *Daniel*, Chap. 6. 10. That *three Times a Day he kneeled on his Knees, and prayed, and gave thanks.* In the Morning before he entred upon any Business: At Noon before he went to Dinner: And in the Evening before he went to Bed. And that this was his usual Practice, appears from the following Expression, *As he did aforetime*; that is, he prayed three times a Day, as he was formerly accustomed to do.

By these Instances (to which many more might be added) you may see that it hath been the Practice of God's People in former Ages, to make Conscience of Praying in Secret, and particularly in the Morning. Oh, how should their Example stir up to a constant and conscionable performance thereof! For certainly their Practice is left upon Record, for our Learning and Imitation.

For the more profitable pressing this Duty of Secret Prayer,

I shall give you some Motives to quicken you up to a conscionable Performance thereof.

2. Give you some Directions for the right Manner of performing it.

3. Answer some Questions and Objections.

The Motives may be drawn to three Heads.

1. The *Excellency*. 2. The *Necessity*. 3. The *Utility* thereof.

I. The *Excellency* of secret Prayer, appeareth in these Particulars.

1. In that we do hereby highly Honour God, and exalt his great Name, and glorious Attributes; for thereby we acknowledge God to be,

1. *Omnipresent*, present in all Places, in the secret Closet, as well as in the publick Church.

2. *Omniscient*, that he knows and takes notice of what is done in our most secret Retirement, of our Sighs and Tears that are poured out before Him in our Closets.

3. *Omnipotent*, able to supply all our Wants, to strengthen us in all our Weakness, to support us under all our Trials and Temptations.

2. The *Excellency* of secret Prayer appeareth, in that the Faithful therein enjoy most sweet Communion with God. In publick Prayers, there is more Communion with Saints; but in secret Prayers there is oft more Communion with God. Certainly none have more experienced the Grace and Goodness of God, in cheering and comforting their Hearts with the Assurance of his Love, and in melting and breaking their Hearts for their Sins, than they who are most constant in their secret Devotions. When *Daniel* was praying alone in Secret, it was said unto him, *Thou art greatly beloved*, Dan. 9. 22, 23.

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3. The *Excellency* of secret Prayer appeareth, in that therein, as the Saints ordinarily enjoy the sweetest Communion with God; so also the truest and fullest Communications from God. Therein He more freely unbosoms himself unto them, and discovers such Secrets as are not fit for others to know. The more they withdraw themselves from Men into a secret Corner, the more the Lord unvails His Face, and discovers His Love unto them. There are none on Earth who know so much of the Secrets of His Heart, as they who most delight to draw near unto Him in Secret. Oh, the sweet Embraces that are oftentimes betwixt God and a praying Saint! Oh, the gracious Discoveries that God makes of Himself to a Soul in Secret! And Oh, the glorious Manifestations of his Love, which many Christians have felt in their secret Addresses! When we are upon our Knees in a Corner, then the Lord looks upon us with singular Delight and Complacency, and with special Intimations of His Love and Favour: Yea, then it is, that we often feel and find Soul-ravishing Incomes from His Spirit. How highly then doth it concern us to be much with God in secret.

II. Another *Motive* may be taken from the Necessity of secret Prayer, which appeareth,

1. *From the Consideration of the manifold secret Sins, of which every one stands guilty,* which are not fit to be laid open before others, but to be confessed in Secret, between God and a Man's own Conscience.

2. *From the Consideration of the manifold secret Temptations wherewith we are subject from our Adversary the Devil,* who as a roaring Lion

walketh about, ſeeking whom he may devour. He ſits not ſtill, but is reſtleſs to do all the Miſchief he can and is ever ſeeking all Advantages againſt us. If he find us abroad, before we have been with God in ſecret Prayer, we are in great Danger to be enſnared and foiled by him. Saint *Origen* going forth one Morning out of his Houſe, before he had performed his ſecret Devotions, met with a ſad Diſaſter. For being apprehended by ſome who conſtrained him either to offer Sacrifice to an Idol, or to ſuffer his Body unnaturally to be abuſed by a *Blackamore*; he choſe the former, but afterwards reflecting upon what he had done, and ſearching out the Cauſe thereof, what it was that provoked God to ſuffer him to fall into ſuch wicked Hands, who drew him into ſo foul a Sin; he called to mind, how he had that Morning omitted his ſecret Devotions, and thereupon acknowledged God's Juſtice therein.

3. *The Neceſſity of ſecret Prayer appeareth from the Conſideration of the manifold Caſualities whereunto we are ſubject.* For Death lieth every where in wait for us, ſo that we go every Moment in Danger of our Lives. Yea, how many have riſen well in the Morning, who have been found Dead before the Evening? Oh! how ſad a Thing will it be, to be arreſted by Death, and called to the Bar of God's judgment to plead guilty, or not guilty, before we have preſented our ſelves at the Throne of Grace, to ſue forth our Pardon!

III. *Another Motive may be taken from the Utility and Profit that attends a conſcientious Diſcharge of this Duty*, which is manifold.

1. *Secret Prayer is one effectual, if not the prin-*

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cipal Means whereby we attain at the Hands of God all the good Things whereof we ſtand in need. It is the *Privy Key* whereby we open the Treaſury of all God's Bleſſings, as well ſpiritual as temporal. If thou are aſſaulted by Satan, and feareſt leſt thou ſhould be overcome by his Temptations, thou mayeſt (by wreſtling with God in Secret) obtain, if not preſent Deliverance, yet Grace ſufficient to reſiſt them. If thou feeleſt any Luſt, any Corruption working and ſtirring in thee, and feareſt leſt it ſhould get the Victory over thee; thou mayeſt by this Means obtain ſo much Power and Strength againſt it, that it ſhall not have Dominion over thee. Luſt, as ſtrong as it is, will not be able to ſtand before ſecret Prayer, if it be fervent: Only be careful that when thou haſt prayed, thou ſet a Watch. And certainly one ſpecial Reaſon why many Chriſtians go ſo long complaining of the working and ſtirring, yea, of the Power and Prevalency of their Corruptions, is, becauſe they do not ſo often as they ſhould, wreſtle with God in Secret, for Power againſt it. This is an experienced Truth, that the more frequent and fervent any Chriſtian is in his Cloſet-Prayers, the leſs Power will Sin have over him.

2. *It is a ſpecial Means to preſerve a Chriſtian from publick Judgments in Time of common Calamities.* God uſually takes them into the Chamber of his Protection, who frequently betake themſelves into their Chambers of Devotion, and there bewail the Sins of the Times and Places in which they live. Ezek. 9. 4. we read, how they *who prayed and mourned in ſecret for the abomina-*

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trons which were done in the midſt of the City, had a Mark of Safety *ſet upon their Foreheads*, whereby they were preſerved from the general Deſtruction. As therefore thou wouldſt be kept ſafe in a Time of common judgment, be much with God in Secret, bewailing the Sins and Iniquities of the Times.

3. *It is a ſpetial Means to keep up the Life of Grace, and Power of Godlineſs in Mens Hearts and Lives.* We are not ignorant that our Bodies will decay, if they be not daily refreſhed with Food. And ſo will the Graces of God's Spirit in us, if they be not daily repaired and ſuſtained, by our conſtant and fervent addreſſing our ſelves unto God in Secret.

4. *Secret Prayer conſtantly and conſcientiouſly performed, will evidence the Truth and ſincerity of Grace in thee.* He is an *Iſraelite indeed*, I mean a ſincere Chriſtian that delights to converſe with God in Secret. A Man may go to the publick Congregation, and join in Family Prayer, meerly in Hypocriſie, to gain the Applauſe and Commendation of Men, to be accounted Religious; but he who maketh Conſcience of praying in Secret, where none ſeeth him, but his heavenly Father, queſtionleſs hath an honeſt Heart, deſirous to approve himſelf unto God, rather than unto Men. If therefore, thou contenteſt thy ſelf with frequenting publick Prayers in the Church, and the private Prayers in the Family, but makeſt no Conſcience of praying in Secret, thou haſt *juſt* Cauſe to ſuſpect thine hollow and hypocritical Heart, *Acts* 9. 11. It is brought as a convincing Argument of the Reality of *Paul's* Converſion, from a Perſecutor to be a

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Professor, and a chosen Vessel unto Christ, *Behold, he prayeth.* And indeed it is an inseparable Property of all true Saints in all Places of the World, to make Conscience of secret Prayer. Tho' all that pray in secret are not God's true Saints; yet all the true Saints of God do make Conscience of praying in Secret, *Psal.* 32. 6. *For this shall every one that is Godly pray unto thee.* Every one that is Godly doth and will pray unto God. As a Child so soon as it is born, usually crieth, and is known to be alive thereby: In like manner, a Christian so soon as he is new born, crieth, *Abba, Father,* and is thereby known to have a spiritual Life. Yea, as there is no surer Evidence of a graceless Soul, than that it is prayerless, so there is no surer Sign of a gracious Soul, than that it is given to Prayer. For a Spirit of Grace, and a Spirit of Supplication go together, as *Zech.* 12. 10. *I will pour upon you* (saith the Lord) *the Spirit of Grace and Supplication*; implying, that to whomsoever God giveth Grace, to them he also giveth a Spirit of Supplication, and enables them not only to pray, but to pray in the Spirit. So that our Invocation of God, follows God's Vocation of us.

I grant indeed, that many of God's own Children, who have the Work of Grace wrought in their Hearts, cannot express themselves in such apt Words and Phrases, and in such Manner and Form as they desire, and as they hear others do. But know, that the Work of the Spirit consisteth not so much in the Expression of Words and Phrases, as in the Intention of the Heart, and Earnestness of Affection, wherein the very Form and Life of true Prayer consisteth. Thus

Thus have I given you several Motives and Arguments to perswade you to the Performance of this too much neglected Duty of secret Prayer: What now remaineth, but that we should all fall close to the constant Practice thereof? What tho' by Reason of the Flesh, and Corruption in us, we find a Backwardness thereunto, and are thereupon loath to set upon the Work; will not sweet Communion with God abundantly recompence all our Pains therein? Did ever any repent of their seeking God in Secret, especially if they sought Him in Truth and Sincerity? Enquire of those who are constant and conscientious therein, they will tell you, *They never found such Discoveries and Manifestations of God's Love, such ravishing Flames of his Spirit, as in their secret Retirements.* Oh that I could stir up all of all Sorts, Husbands and Wives, Parents and Children, Masters and Servants, to a conscientious Performance of this Duty; to hold up their Communion with God in Secret, wherein our blessed Saviour hath gone before us, and hath made Himself a Pattern and Example unto us. And shall we not be Followers of Him, when the very Life of a Christian doth chiefly consist in his Conformity to Christ.

Having, as I hope, prevailed with you, to set upon the Duty of secret Prayer, that you may be instructed to perform it in such a Manner, as it may be acceptable and pleasing unto God, and beneficial to your own Souls, I shall hint unto you some few Directions.

I. *Set thy self as in the Sight and Presence of God*: Know that when thou art out of the Sight of

of Men, God is present with thee, and observeth thy whole Carriage in the Duty; yea, not only thine outward Gesture and Behaviour, but the inward Motions of thine Heart: He is privy to every wandring and distracted Thought in Prayer.

II. *Set upon the Duty with the greatest Reverence of God that possibly thou canst.* To that end seriously weigh and consider his surpassing Excellencies, by Reason whereof the blessed Angels are unworthy to stand before Him; and therefore are said in Scripture, to adore Him with covered Faces, as not able to behold his most gracious Majesty. We find it usual with the Saints, whose Prayers are recorded in Scripture, to be ample in setting forth the glorious Properties of God in the beginning of their Prayers. For which purpose, note the Prayer of *Solomon*, 1 *Kings* 8. 23. of *Hezekiah*, in 2 *Kings* 19. 15. of *Daniel*, Chap. 9. 4.

III. *Beg the gracious Assistance of God's Spirit, which helpeth our Infirmities*, and teacheth us to pray as we ought; therefore called *the Spirit of Grace and Supplication*, Zech. 12. 10.

IV. *Put up all thy Requests in the Name of Christ*, John 16. 23. *Verily, verily, I say unto you*, saith our Saviour, *Whatsoever ye shall ask the Father in my Name, he will it give it you.*

To pray in the Name of Christ, is,

1. To set upon the Duty in Confidence of Assistance from Christ, without whom we can do nothing, John 15. 5.

2. *To set upon the Duty in Confidence of Acceptance, both of our Persons and Services, in and through the worthiness of his Merits, and Effi-*

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cy of his Intercession. *Plutarch* in the Life of *Themistocles*, reports of some of the Hethens, the *Molossians* by Name, that when they had any Matter of Consequence to ask of their King, they would get his Son the young Prince into their Arms, and so make their Requests unto him. The like Course should we take, when we have any Request to make unto the King of Kings, carry Christ with us in the Arms of our Faith, and so we shall not need to doubt of Audience and Acceptance. God is so well pleased with his beloved Son, that he likewise will be pleased with all who humbly come unto him in his Name, and will deny them nothing which he knoweth to be good for them.

V. *Labour to get thy Heart into the Duty, and to keep it close thereunto*, which is the main thing that God looketh after in all our Addresses to Him. Tho' thy Prayers be never so well framed in Regard of Words, and reverently performed as to thy external Gestures; yet all is nothing if thy Heart be not in the Duty. For Prayer is not a Work of the Head, or Hand, or Eyes only, but chiefly a Work of the Heart; and therefore called in Scripture, *the pouring out of the Soul*, 2 Sam. 1. 15. and *the pouring out of the Heart*, Psal. 62. 8. And indeed the very Soul of Prayer lyeth in the pouring out of the Soul before the Lord. Whensoever therefore thou draweſt near unto God in Prayer, let it be with thine Heart and Soul, otherwise thou canst have no Assurance of Audience and Acceptance: For as *Cyprian* speaketh, *Quomodo te audiri a Deo postulas, &c.* How canst thou expect the Lord should hear

thee,

thee, when thou heareſt not thy ſelf? Or that he ſhould regard thy Prayers, when thou regardeſt not what thou prayeſt? Certainly that Prayer reacheth not the Heart of God, which reacheth not our own.

VI. 'In all thy Addreſſes unto God, labour to 'keep away, and drive out all wandring hetero-'genial Thoughts that come in to thy Diſtur-'bance.' I grant, it is impoſſible wholly to pre-vent them, yet muſt thou put forth thine out-moſt Care and Endeavour to hinder the Preva-lency of them; to that end, beware of nouriſh-ing them in thine Heart with Delight. Tho' ro-ving Thoughts, as Birds, will hover about thee in the Performance of holy Duties, yet ſuffer them not to lodge and neſtle in thee, but with hatred and deteſtation preſently drive them away.

For thy better Help therein, take theſe few Directions.

1, 'When thou art drawing near unto God in 'Prayer, ſtrive to caſt the World and worldly 'Things out of thine Heart:' Conſecrate thy ſelf intirely unto him for that Time, as one that hath nothing to do with any Thing, but to en-joy Communion with God in that Ordinance.

2. 'Beg of God, that He would by the Aſſiſt-'ance of His holy Spirit, reſtrain all vain and 'wandring Imaginations'; that he would whip out of thy Soul thoſe thieviſh Thoughts, which are like Buyers and Sellers, and Money Changers in the Temple of thy Heart: and that by His Spirit He would keep thy Mind ſo fixed on the Buſineſs thou art about, that it may not

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be diſtracted with other Cogitations, either ſinful or impertinent.

3. 'In the Confeſſion of thy Sins unto God, 'with Grief of Heart acknowledge thy manifold roving Thoughts in Prayer.' How, when thou haſt been ſpeaking unto God, thou haſt been thinking of the World, and of thy Luſts, and ſo haſt often gone from God, without God, from the Ordinances of God, without enjoying Communion with God in his Ordinances: Hereby thou wilt obtain both the Pardon of the Sins of thy holy Services, as alſo Freedom from them in great Meaſure. For the Truth is, a frequent Confeſſion of a Sin, will make a Man aſhamed thereof, and more watchful over himſelf, that he fall not into the ſame Sin again. This is implied in 1 *John* 1. 9. 'If we confeſs our Sins, God 'is faithful and juſt to forgive us our Sins, and 'to cleanſe us from all Unrighteouſneſs. See how both theſe follow upon our Confeſſion, God is thereby moved, not only to forgive us our Sins paſt, but to cleanſe us alſo, and to keep us for the Future from falling into the ſame.

4. 'Keep thy Mind and Heart intent upon the 'Duty of Prayer.' He that is intent with all his Might in God's Service, can find no leiſure to hearken to the Suggeſtions of Satan, to parley with the World. So that the more ſerious a Man is in Prayer, the leſs will he be troubled with wandring Thoughts.

5. 'Conſider the Folly of theſe Prayers which 'are accompanied with impertinent and diſtracted Thoughts;' in that there is as much Time ſpent in them, as in the moſt ſerious and fervent Prayers;

Prayers, yet are they altogether fruitless and unprofitable; for both Time is loſt, and the Duty loſt, and our Souls too in danger to be loſt after all.

6. 'Accuſtom thyſelf to holy Thoughts, and ſavoury Diſcourſe in thy daily Converſation, and 'thereby thou wilt find thy Heart in a fitter 'Frame for Prayer, and leſs ſubject to roving 'Thoughts therein.' Should'ſt thou inure thy ſelf to vain wanton Thoughts, and frothy Diſcourſes at other Times; they will thereby become ſo familiar to thee, that they will be ſure to accompany thee in thy moſt holy Services, and not eaſily be kept out, or caſt off at ſuch a Time.

7. 'Another ſpecial Help to keep thy Mind 'from roving after other Matters, when thou art 'converſing with God in ſecret Prayer, is, to 'to uſe thy Voice ſo as to hear thy ſelf,' where and when it may conveniently be done without Oſtentation.

8. 'But if notwithſtanding that, in praying, thy 'Mind and Heart hath been ſometimes taken up 'and poſſeſſed with vain Thoughts and Diſtractions, it will be a good Courſe in thy ſecret Prayers to repeat that again, which ſo coldly and 'careleſly paſſed from thee;' laboring in thy Repetitions to repel all wandring Thoughts, and to pour forth thoſe Petitions again after a more hearty Manner.

1. By this Means thy Prayers at length will be performed with greater Attention of Mind, and Intention of Spirit, and ſo prove more effectual for the obtaining thy Deſires.

2. By impoſing this Task upon thy ſelf, thou will

become more wary and watchful over thy Thoughts, leſt otherwiſe thou be inforced to continue long at that Exerciſe, unto which thro' the Depravation of thy Nature, thou art ſo backward and averſe.

9. 'Under Weakneſs of Performance, ever have 'an Eye unto Chriſt, who now ſits at God's right 'Hand, and having perfumed our Prayers with 'the ſweet Incenſe of his Merits, preſenteth them 'unto his Father, and makes Interceſſion for 'them.' As it is no Strength or Life in our Prayers, that can make them Meritorious with God; ſo it is no Weakneſs nor Diſtractions in them, that we ſincerely are humbled for, and ſtrive againſt, can cauſe God to reject them, if we preſent them in the Name of Chriſt, and caſt our ſelves and Prayers upon Him. And know for thy Comfort, that if thou didſt cordially reſiſt and mourn for thy manifold Diſtractions in Prayer, they will rather move God's Pity to thee, than Wrath againſt thee.

VII. 'Pray with all thy Strength; put forth 'the whole Man in thee, with all the Powers and 'Faculties of thy Soul. Tho' thy Strength be but Weakneſs, yet if thy Strength be in the Duty it will find Acceptance with God. Indeed, if a Man have a Male in his Flock, and yet offer to the Lord a corrupt Thing: I mean, if he hath Strength and Activity for the following of worldly Buſineſs, but hath no Strength for God's Service, but thinks to put him off with weak cold formal Devotions, what can he expect but a Curſe inſtead of a Bleſſing? *Mal.* 1. 14.

VIII. 'Labour to live ſuitably to thy Prayers.' It is to no purpoſe to begin the Day with God, and

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to keep the Devil Company all the Day after; to be a Saint in the Morning, and a Swine all the Day following. Having prayed against Sin, be ſure thou ſet a Watch againſt it, avoiding the Occaſions and Temptations thereunto. For it is impoſſible to avoid any Sin, if we ſhun not the Occaſions and Temptations thereunto. Having prayed for Holineſs of Life, labour to live holily. Having prayed for Humility, labour to walk humbly. Having prayed for Sobriety, and Temperance, labour to live ſoberly and temperately. Having prayed in the Spirit, labour to walk in the Spirit; for to pray in the Spirit, and to walk in the Fleſh, is a Contradiction. The whole Courſe of a Chriſtian's Life ſhould ſavour of his Prayers. He who hath all his Religion in his Prayers, hath indeed no Religion at all.

IX. Laſtly, Having prayed, look back upon thy Prayers, and let the Conſideration of the manifold Weakneſſes and Diſtractions which have accompanied them, drive thee unto Chriſt. As this is one chief End why God ſuffers Corruption to remain in his Children, even after their Regeneration, and to have an Influence into all their holy Services; ſo it is the Uſe we ſhould make thereof. And therefore, ſo often as thou findeſt thine Heart dead and dull, and thy Mind diſtracted with wandring Thoughts in Prayer, ſay with thy ſelf, 'Lord, what need have I of a Saviour? 'I ſee thou mayſt condemn me for my beſt Ser- 'vices, therefore with a diſclaiming of all my 'own Righteouſneſs as filthy Rags, I expect Life 'and Salvation ſolely upon the Account of the 'Righteouſneſs of Jeſus Chriſt, and by the Me-

fits of his Death and Passion. I shall close this Discourse with answering a few Questions and Objections.

1. Quest. How often should we pray unto God?

1. *Answ.* Every Day. For, *First*, Our Saviour hath intimated so much unto us in his Plat-form for Prayer, by Teaching us to pray for our daily Bread: that is, Bread needful for the present Day. And in Regard we daily stand in need of Bread, therefore our Saviour would have us pray daily for the same.

2. Have you not daily Wants to be supplied? Wants for your Selves, and Wants for your Children and Servants? Have you not daily Infirmities, both in your selves and Families to be healed? Are you not daily subject to Dangers and Temptations? And do you not daily Sin against God? Is it not necessary then, that you daily pray unto God for the Supply of all your Wants, for the healing of all your Infirmities, for the preventing the Dangers you are daily subject unto, for the strengthning you against all your Temptations, for the pardoning of all your Sins? Surely our daily Wants, our daily Infirmities, our daily Dangers, our daily Temptations and our daily Sins, do all call upon us for daily Prayers.

2. How oft in each Day are we bound to pray?

2. Twice at least; namely, Morning and Evening. This is commended unto us by the Morning and Evening Sacrifice under the Law, which we find given in command unto the Jews. *Exod.* 29. 38, 39. And are not Christians under the Gospel, as well as those under the Law, obliged to offer up their Morning and Evening Sacrifice? The Day must be begun with our Prayers, and ended

ended with them. We must begin the Day with Prayer, to crave a Blessing at God's Hand upon those Things which we take in Hand. For, can any Christian expect God's Blessing upon his Pains and Endeavours without Prayer? And we must end the Day with God, to crave Pardon for the Sins committed in the former Part thereof, and to give him Thanks, as for his manifold Favours, and Blessings, so especially for the Mercies of the Day: And also to commend our selves to God the Night following. How dare any ly down in their Beds, before they have by Prayer commended themselves unto God, and begged the Pardon of their Sins? Certainly it were less Danger to ly in a Bed of Snakes, than to ly down in our Feather Beds with our Sin unpardoned.

For if God should take us out of the World that Night, how sad would our Case be? Haply we might awake with Hell Flames about our Ears. Therefore, let us not fail, before we go into our Beds, to offer up our Evening Sacrifice of Prayer and Praise unto God.

3 Quest. What Time in the Morning and Evening is fittest for the Performance of secret Prayer?

Answ. For this no certain Rule can be prescribed, in Regard of the several Occasions which may fall out; and by Reason of Age, Sickness, and the like, in the Persons praying. But it were to be wished, that the Morning Sacrifice (if possibly) may be betimes in the Morning; that our secret Devotions be performed so soon as we are ready, before we fall upon any worldly Business: For otherwise, we shall find it much harder to keep the World out of our Heads, and

our Hearts close unto the Duty. And indeed the sooner, the better; for both Reason and Experience do teach us, that in the Morning our Memories and Senses are the quickest, and all the Faculties of our Souls at their best. And it were to be wished, that the Evening Sacrifice may be before Supper; in Regard, that afterwards we are generally more heavy and sleepy, and will find it more difficult to keep our Hearts and Spirits in the Duty.

Having thus resolved the Questions, come we now to the Objections raised by divers, both against Secret and Family Prayer.

Object. 1. 'Some are apt to Object, and say, 'They are convinced of the Necessity of Praying 'in Secret, but they are altogether unable, they 'know not how to perform it.

Answ. I would advise such, rather to read some Set Form of *Prayer*, than altogether omit the Duty; to use Crutches, till they are able to go alone: Only do not content your selves therewith, but labour in your Words, to pour out your Souls unto God in *Prayer*.

For your better Help therein, take these Directions.

1 Carefully observe the *Prayers* of others, their Order and Method.

2. Study thine own Heart, look back into thy Life, call to Mind thy Sins past, with the aggravating Circumstances of them: And withall, consider thy spiritual Wants, and take notice of the particular Blessings God bestoweth on thee, and put thy self upon the Duty of Prayer. Confess thy Sins unto God, beg the Pardon of them,

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be earnest for such Graces as thou standest in Need of: Likewise bless God for his manifold Mercies, and forget not to implore the Assistance of his Spirit to enable thee to the Duty. By using and exercising that small Ability to Pray which thou hast, thou shalt encrease it and grow more able to do it with Comfort. Haply thou canst not Pray with such apt Words and Expressions as some others do, but let not that discourage thee; God regards not so much the Expressions of thy Tongue, as the Sincerity of thine Heart and Earnestness of Affections.

Object. 2. 'Others object and say, The House 'in which I live is so small and so full, that I 'cannot find any convenient Place to retire into'.

Answ. 1. Thou canst find a Place to commit Sin so secretly, that none can see thee, and hadst thou a great Desire to Pray in Secret, thou wouldst find a convenient Place for the same.

2. Tho' thou canst not find a convenient Place in the House, yet is there no Out-house, nor Garden, nor Field, into which thou may'st withdraw thyself? *Isaac*, we read went out into the Field to Meditate and Pray, *Peter* to the Top of the House. And certainly, didst thou take Delight in conversing with God in Secret, thou wouldst find some convenient Place, either within Doors or without.

Object. 3. 'Others plead the Multitude of their 'Businesses, as an Excuse sometimes to put off the 'Duty of Prayer.'

Answ. 1. The more and greater thy Businesses are, the more and greater need thou hast of Prayer, for the obtaining God's Blessing thereon

without which all thy Pains and Endeavours may ſignify little; yea, prove Succeſleſs. Aſſure thy ſelf that the Time ſpent in Prayer will prove no Left, but rather a great Furtherance to thy Buſineſs. Oh! that ſuch Worldlings would ſeriouſly conſider that Expreſſion of our Saviour, *Mark* 8. 36. *What ſhall it profit a Man to gain the whole World, and loſe his own Soul?*

2. Doſt thou put off Prayer for the Multitude of worldly Buſineſſes, thereby to increaſe thy Wealth? Know, that the Wealth is curſed, which is thus gotten: That Subſtance which is the Price of Prayer, may for ought thou knoweſt be the Price of Blood.

3. What Buſineſs canſt thou have of greater Importance, than the glorifying of God, and ſaving of thy Soul? For ſhame then let not theſe Things which concern thy ſpiritual Eſtate here, and everlaſting Happineſs hereafter, give way to thy worldly Buſineſſes, rather borrow Time from them, than omit that neceſſary Duty of Prayer.

CHAP. III.

Of ejaculatory Prayer.

BEſides thy ſolemn Morning Prayer, it will be good to ſend up ejaculatory Prayers and Praiſes unto God, and that frequently upon all Occaſions.

By ejaculatory Prayers and Praiſes, I mean the ſudden lifting up of thine Heart unto God upon ſome preſent Occaſion, either in way of Petition or Thankſgiving.

Which Kind of Praying we find commanded under thoſe general Precepts of *Praying always*, and

and *Praying without ceasing*, Luke 18. 1. 1 Thess. 5. 17. The meaning whereof is not, that thou shouldst wholly and only attend on Prayer, so as to neglect the Word and other Duties of Piety, or the ordinary Works of thy Calling; but that besides thine ordinary and set Times of Prayer, thou shouldst have a praying Frame of Spirit, be ready upon all Occasions to lift up thine Heart unto God in some short Ejaculations. And therefore it is observable, that in *Eph.* 6. 18. where the Apostle adviseth to pray always, in the Original it is not ἐν παντὶ καιρῷ *in every particular Time*, but ἐν παντὶ καιρῷ *in every fit Season*, that is, when any just Occasion or Opportunity is offered, and so often as the Spirit of God moveth.

For the more profitable pressing of this Kind of Prayer, I shall,

1. Give some Motives to quicken you up to a frequent Performance thereof.

2. And some Cautions.

The Motives may be taken, *First*, From the Necessity of these ejaculatory Prayers, and that,

1. In Regard of the sudden Dangers and Plunges whereunto the People of God are many Times brought, which will not afford Time for continued Prayer.

2. In Regard of the manifold Slips and Infirmities of the People of God, which put them upon praying for the pardon and forgiveness of them. So soon as *David* came to a Sight and Sense of his Sin in numbring of the People, he presently breaks forth into this ejaculatory Prayer, *I have sinned greatly in that I have done; and now I beseech thee, O Lord, take away the Iniquity of*

thy Servant, for I have done very foolishly, 2 Sam. 24. 10.

3. In Regard of the frequent working and stirring of Corruption in the Hearts of God's Children. Many wanton lustful Thoughts, many atheistical and blasphemous Thoughts are apt to arise in their Hearts, which call for their sudden ejaculatory Prayers to God, for Power and Strength for the suppressing and keeping them down: And indeed they are often found very effectual for the quenching of lustful Thoughts, and for the driving away atheistical and blasphemous Thoughts out of the Heart.

4. In Regard of the manifold Mercies, Blessings and Deliverances, which unexpectedly we receive from God, there is frequent Occasions of ejaculatory Praises and Thanksgivings unto him. And also, for many remarkable Passages of his Providence towards us, in ordering Things most fitly and seasonably for our Good, even beyond our Expectation: And also, for God's special Blessing upon us in our ordinary Businesses and Employments.

II. A second Motive may be taken from the Utility of ejaculatory Prayers, which appeareth,

1. *From God's gracious Acception and Remuneration of the same*; whereof the Scripture giveth abundant Instances and Examples: As of *David*'s ejaculatory Prayer against *Achitophel*, that God would turn his Counsel into Foolishness, was graciously accepted and granted in defeating the same, 2 *Sam.* 17. 14. The like we read of *Nehemiah*'s ejaculatory Prayer unto God, to incline the Heart of the King to grant his Request, which

which was graciously heard and answered. So also the poor penitent Thief's ejaculatory Prayer unto Christ, *Lord remember me when thou comest into thy Kingdom*, was graciously accepted and answered by Christ, *This Day shalt thou be with me in Paradise*. He did but desire Christ to remember him when he came into his Kingdom, and Christ tells him, He should forthwith go with him into his Kingdom, granting to him more than he did desire. Holy Ejaculations are the spiritual Breathings of a gracious Heart; which as they are very pleasing unto God, so exceedingly advantagious unto Christians. For tho' they are very short and sudden, yet seldom do they return empty.

2. *These ejaculatory Prayers are a special Means for the improving of every Opportunity and Occurrence of Providence to thy spiritual Advantage.* When thou observest any Providence of God working to thy Good (as a wise Christian cannot but observe many) if thou doest then lift up thine Heart in some ejaculatory Admiration and Thanksgiving unto God for the same, thou wouldst much more improve them to a spiritual Advantage, than now thou doest through a careless neglect thereof.

Herein be careful to observe these two Cautions.

1. Content not thy self with these ejaculatory Prayers and Praises, as if they were sufficient at thy lying down and rising up, and that thou needest not to trouble thy self with any longer Prayers. Oh! let not thy ejaculatory Prayers justle out either thy Closet or Family Prayers; but as God in his Word requireth the one as well

as the other, do thou make Conſcience of each, and every of them in their Time and Place.

2. Beware of formal and profane Ejaculations, which come from the Lip, but not from the Heart, as *good Lord*, and *good God*, or *the Lord bleſs me*; and *Lord have Mercy upon me*, with ſuch like; which can be no better than a taking the Name of God in vain, in that they are uttered cuſtomarily in a Way of Form, merely from the Teeth outward; for which without true and unfeigned Repentance, God will not hold thee guiltleſs.

CHAP. IV.

Of reading the Scriptures in Private.

ANother Duty to be performed alone, is reading the Scriptures. And indeed the Word and Prayer ſhould go Hand in Hand together, as the Chriſtian's daily Exerciſe; *For every Thing is ſanctified by the Word of God, and Prayer*, 1 Tim. 4. 5.

Appoint therefore ſome ſet Time in every Duty for reading the Word: The *Morning* is the freeſt when our Spirits and Wits are freſheſt. By reading three Chapters a Day, the whole Bible may be read over in a Year. But I would not ſo ſtrictly tye any to this, as ſtill to go on in reading ſome part of the Scriptures every Day. And if extraordinary Occaſion hinder thine ordinary Task, double it another Time; for by the holy Scriptures only we may attain to the Knowledge of the whole Will of God.

This Duty therefore Chriſt preſſeth upon all, and

and that with Care and Diligence, *John* 5. 39. where he commandeth us to ſearch the Scriptures. The Word in the Original ἐραυνᾶτε tranſlated *Search*, ſignifieth with great Diligence and Induſtry to Exerciſe our ſelves in the Scriptures, and to Search after the true Meaning thereof; even as worldly Men do ſearch in Mines for Gold and Silver; which we ſhould the rather do, becauſe every Sentence, Syllable, Letter and Title in the holy Scriptures is of Weight.

And as this Duty is commanded by our Saviour, ſo we find it commended to us by the practice of the Saints and People of God. How did *David* exerciſe himſelf in the Word? As appeareth by his own Expreſſion, *Thy Teſtimonies*, ſaith he, *are my Delight, and my Counſellors*, Pſ. 119. 24. And the *Bereans*, we read, are commended *for ſearching the Scriptures daily*, Acts 17. 11. And the Apoſtle St. *Paul*, ſets it down by way of Commendation of *Timothy*, *That from a Child he had known the holy Scriptures, which were able to make him wiſe unto Salvation*, 2 Tim. 3. 15. And the *Pſalmiſt* makes it the Note of a bleſſed Man, *To delight in the Law of the Lord, and therein to meditate every Day*, Pſal. 1. 2.

For the more profitable preſſing this Duty, I ſhall, 1. Give you ſome Rules and Directions to be obſerved.

1. Before the reading of the Scriptures.
2. In reading of them.
3. After the reading of them.

2. Give you ſome Motives to quicken you to a frequent reading of them.

The Rules and Directions to be obſerved before reading, are theſe.

1. *Go about it with all holy Reverence, as in the Sight and Preſence of God*; believing it to be *the Word of God, written by holy Men, as they were moved and inſpired by the Holy Ghoſt*, 2 Pet. 1. 21. When therefore thou ſetteſt thy ſelf to read the Word, ſay to thy ſelf, *I will hearken what the Lord will ſpeak unto me therein.*

2. *Quicken and rouſe up thy ſelf to all poſſible Attention in reading of the Word.* As Children will rouze up themſelves at the reading of their Father's Will, out of an Expectation of ſome Portion or Legacy bequeathed them therein by their Father; ſo oughteſt thou to rouze up thy ſelf upon the reading of the Word, in Regard of the many rich and precious Legacies which our Saviour hath bequeathed to thee, in that laſt Will and Teſtament of his, ſealed with his Blood.

3. *Lift up thine Heart in Prayer unto God, as for the Spirit of Illumination*, to open the Eyes of thine Underſtanding, that thou mayeſt rightly conceive his Word, ſo for Wiſdom to apply, Memory to retain, Faith to believe, and Grace to practice what thou ſhalt read.

II. The Rules and Directions to be obſerved in reading of the Word, are theſe:

1. Read the holy Lives and Actions of God's Children, not only as Matters of Hiſtory, but as Patterns of Imitation: For this End are they recorded unto us, as St. *Paul* teſtifieth, Rom. 15. 4. *Whatſoever Things were written afore Time, were written for our Learning.* But that you err

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not in this particular, know that in Matters extraordinary, temporary and ſinful, the practice of God's Saints is not to be a pattern for us; but in all general holy Duties, and in ſuch particular Duties as belong to thy Place and Calling, thou art to ſet them before thine Eyes, and to tread in their Steps. Therefore when thou readeſt of *Noah*'s Uprightneſs, of *Abraham*'s Faith, of *Moſes* Meekneſs, of *David*'s Devotions, of *Job*'s Patience, of *Joſiah*'s Zeal, of *Peter*'s and *John*'s Boldneſs in Chriſt's Cauſe, of *Paul*'s Labours, of other Virtues of the Antient Saints; labour to adorn thy Profeſſion with thoſe Graces and Ornaments, and to be inwardly and outwardly indued with like Virtues.

2. 'In reading the Promiſes and Threatnings, 'the Exhortations and Admonitions, and other 'parts of the Scripture, ſo apply them to thy'ſelf, as if God by Name had delivered the ſame 'unto thee'; whereby the Word will become very profitable unto thee. For thus will Promiſes too thers encourage thee, Threatnings againſt others reſtrain thee from Sin; Exhortations to others ſtir thee up to thy Duty; and Admonitions to others make thee wary. Yea, thus whatſoever Things were written afore Time, will prove good Inſtructions unto thee.

III. Rules to be obſerved after the reading of the Word.

1. 'Seriouſly meditate of what thou haſt read, 'that ſo thou mayeſt the better remember and 'underſtand the ſame.' For Meditation is ſpecial Means to Help as our Memory, ſo our Underſtandings. 'I have more Underſtanding than

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'my Teachers', ſaith *David*. Mark his Reaſon, 'Becauſe thy Teſtimonies are my Meditation', *Pſal.* 119. 99. And indeed how is it poſſible the Word thou readeſt ſhould do thee Good, when thou never thinkeſt of it after thou haſt read it?

2. 'Labour to work ſomething of that thou 'haſt read upon thine Heart', and give not over, till thou haſt found the Affections of thy Soul warmed thereby.

To quicken you up to a frequent Reading of the Scriptures, conſider theſe Motives.

1. 'The Firſt may be taken from thoſe Trea-'ſures that are contained therein'; ſuch Treaſures as Men never heard of. The ſubject Matter of the Word, are ſuch Myſteries as were hidden in God, and by his holy Spirit revealed unto Men. All the abſtruſe Learning and Myſteries of other Books and Writings, are but Straw and Stubble; yea, Droſs and Dung in Compariſon of the precious Pearls in this.

Such Things are revealed in the Scriptures, as the very Angels were deſirous to know and learn out of them, as the Apoſtle St. *Peter* expreſſes it, 1 Peter 1. 12. 'Which Things the Angels deſire 'to look into.' If we reſpect the Truth of Matters we ſearch into, the Scripture is a Word of Truth. If Antiquity, none comparable thereunto, For it beginneth with the beginning of the World. If Hiſtory, all the Books in the World beſides cannot afford ſuch Store of ſtrange and admirable Hiſtories, as of the 'Deluge, of the 'Deſtruction of *Sodom*, of God's bringing his 'People out of *Egypt*, and ſettling them in *Ca-'naan*'. If profitable Matter, no Writings afford

ford more than the Scriptures, which alone declares what is truly profitable and moſt advantagious to our beſt Good, our ſpiritual Welfare. They ſhew us, as what is the true Riches, and true Honour; ſo likewiſe the Means how to attain thereunto. Yea, as there is a more excellent Appearance of the Spirit of God in the holy Scriptures, than in any other Book; ſo it hath more Power and Fitneſs to convey the Spirit, and makes us ſpiritual by imprinting itſelf upon our Hearts. As there is more of God in it, ſo it will acquaint us more with God, and bring us nearer unto him, and make the Reader more Divine.

2. *Another Motive may be taken from the many ſecret and precious Promiſes which are ſcattered up and down in the Word.* For as there is not a Condition into which a Child of God can fall, but there is a Direction and Rule in the Word, in ſome Meaſure ſuitable thereunto; ſo there is not an Affliction into which a Child of God can fall, but there is a Promiſe in the Word, in ſome Meaſure ſuitable thereunto: God hath opened his Heart unto us in the Word, and reached out many ſweet and gracious promiſes for us to lay hold on, and whereon to ſtay our ſelves in our ſeveral Straits and Exigencies. To the burthened, we find God hath promiſed Eaſe and Reſt, *Matth.* 11. 28. Comfort to thoſe who mourn, *Mat.* 5. 4. Aſſiſtance and Deliverance to them who are tempted, 1 *Cor.* 10. 13. Yea, many promiſes hath God made of preſervation and protection from Evil; of a comfortable Supply of all Bleſſings, both Temporal and Spiritual, which by Faith we may and ought to apply unto our ſelves.

CHAP.

CHAP. V.

Of Chriſtian Watchfulneſs.

DO not think, that having ſaluted God by Prayer, and reading his Word in the Morning, thou may'ſt take thy Leave of him all the Day after: But ſecond thy Prayers and Reading with *Chriſtian Watchfulneſs*; which is a Duty incumbent upon all, being much preſſed upon us in Scripture.

For the profitable Handling whereof, I ſhall ſhew you,

1. The Nature of Chriſtian Watchfulneſs.
2. The Neceſſity.
3. The Extent thereof, or the Particulars wherein we are to manifeſt the ſame.

I. *For the Nature of Chriſtian Watchfulneſs*; It is an heedful Obſervation of our ſelves in all Things, and a diligent Circumſpection over all our Ways, Courſes and Actions, that we may not diſpleaſe God in any Thing, but rather pleaſe him in all Things.

II. *The Neceſſity* of which Duty appeareth.

1. *From the Watchfulneſs of our common Adverſary the Devil.* For as the Apoſtle *Peter* ſpeaketh, 1 Pet. 5. 8. *Your Adverſary the Devil as a roaring Lion, walketh about, ſeeking whom he may devour.* Therefore be watchful. Every Word as it is of ſpecial Weight, ſo it contains a ſpecial Argument unto Chriſtian Watchfulneſs.

1. He *is your Adverſary*, who will do you all the Miſchief that he can; therefore be watchful.

2. He is ſet forth by his Name, *Devil*; which declares

declares him to be an Accuſer, and one that ſeeketh all the Advantages that he can againſt you; therefore be watchful.

3. He is ſet forth by his Cruelty, being termed a *Lion*; yea, and a *roaring Lion*, which addeth Terror to his Cruelty; therefore you have Reaſon to be watchful againſt him.

4. He is here ſet forth by his Sedulity and Pains taking; *he walketh about*, he ſits not ſtill, but is reſtleſs to do Miſchief; therefore be watchful.

5. He is here ſet forth by his Craftineſs; ſeeking, that is every where prying for his own Advantage; therefore be the more watchful.

6. By his *Malicious End and Intent*, which is the Deſtruction of Mens Souls, for he *walketh about ſeeking whom he may devour*. Having therefore ſuch an Adverſary as the *Devil*, who is both Cruel, Crafty, and Malicious, it concerneth us to be watchful over our ſelves.

II. Beſides this foreign Adverſary, there is *Hoſtis Domeſticus*, an *inward Enemy*. Every Man carries an Enemy in his Boſom, which is his corrupt Heart, that is no leſs diligent and more dangerous than the Devil; and that appeareth in two Reſpects eſpecially,

1. Tho' there be a continual Enmity between the Devil and us, yet we are not in continual Fight; whereas there is a continual Combate and Fight between the Fleſh and us, *For the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh*, Gal. 5. 17. So that ye cannot do the Things that ye would.

2. The Devil himſelf could not much hurt us, with-

without the Aſſiſtance and Concurrence of our corrupt Hearts. *Suadere & ſolicitare poteſt, cogere omnino non poteſt*, Aug. *Ham*, 12. He may perſwade and ſollicite us, but he cannot compel us thereunto. Did not our own corrupt Hearts conſent unto Sin, the Devil could little prevail with us: Whereas our corrupt Hearts are able to hurt us, without any Aſſiſtance or Concurrence of the Devil. There is Devil enough in the Heart of every one of us, to delude and deſtroy us, without the Help of any other Devil. Having therefore ſuch a dangerous Adverſary as the Devil without us, and a more dangerous Enemy within us, viz. *our corrupt Hearts* good Cauſe have we to put in Practice this Duty of ſpiritual Watchfulneſs.

III. For the Extent of this Duty, the Apoſtle ſets it down in general Terms, *Watch thou in all Things*, 2 Tim. 4. 5. Which I ſhall branch into ſeveral Particulars.

1. Over thy Thoughts, Words, and Actions.

2. Againſt Sin in general, and the ſeveral Kinds thereof.

CHAP. VI.

Of Watchfulneſs over our Thoughts

THou muſt be watchful over thy Thoughts, *that vain Thoughts may not lodge in thine Heart*, Jer. 4. 14. They ariſe from within us as naturally as Sparks from the Fire, and they follow us continually in every Place, and in every Service. If the Thoughts of many were expoſed to the View of Beholders, what Worldlineſs and Covetouſneſs, what Pride, what Wantonneſs

tonneſs and Uncleanneſs would appear in many Sepulchres? For the more profitable preſſing this Duty, I ſhall

1. Give you ſome Motives to quicken you up thereunto.

2. Some Directions and Helps thereunto.

For *Motives. Firſt* Conſider, *That wanton, proud and wicked Thoughts, tho' they break not forth into Acts, yet are they actual Sins.* Thoughts tho' they are *inward*, yet are they the *Acts* of the Soul; and in that they are *evil*, they are *ſinful.* Obſervable is that of *Peter* to *Simon Magus*, Acts 8. 22. *Repent, if peradventure the Thoughts of thine Heart may be forgiven thee*, as if his Evil Thoughts had been a greater Sin, than all his other Wickedneſs.

2. *Evil Thoughts are not only ſinful in themſelves, but they are likewiſe the Cauſe of all Sins, pander of all other Luſts; For when Luſt hath conceived, it bringeth forth Sin.* James 1. 15. Luſtful Thoughts being conceived in the Heart, they ſoon bring forth Sin, breaking forth into all Acts of Filthineſs and Uncleanneſs.

3. *Conſider that the Lord doth as ſtrictly obſerve all inward ſinful Thoughts, as he doth the outward Acts of Sin.* He is Omniſcient, and knoweth all Things; yea, he is the Trier and Searcher of our Hearts; and ſo is privy to every vain and ambitious Thoughts in our Heart; howſoever Man diſcern them not, yet the Lord doth, Pſal. 139. 2. Saith *David Thou knoweſt my Thoughts afar off*, that is, God tho' far off in the Heavens, yet ſo far underſtandeth all Things, that our very Thoughts are known to him; or elſe our

Thoughts

Thoughts while they are afar off, before they come to be expresly conceived, are known to him.

4. *Consider that by our Thoughts especially, will the Lord judge us at the last Day,* Rom. 2. 16. *God hath appointed a Day, wherein he will judge the Secrets of Men by Jesus Christ.* Where by Secrets of Men may be meant, as their outward Sins secretly committed, so also the inward Secret Thoughts of their Hearts; then must we be accountable to God for our *evil Thoughts*, as well as for our *evil Works*; yea, for our *vain and idle Thoughts*, as well as for our *vain and idle Words*. Then the Swarms of our vain, proud, wanton, worldly Thoughts shall be discovered, and laid open to our eternal Shame before God, Angels and Men, without true and unfeigned Repentance.

5. *Evil Thoughts without sincere Repentance, will sink our Souls to Hell.* Such of you therefore as make no Conscience of your Thoughts, but delight your selves in vain, wicked Thoughts, and that Impenitently, how can you escape the Vengeance of Hell?

I deny not, but the best Men, through the Remainder of Corruption in them, are subject to vain worldly, wanton and ambitious Thoughts, yea, sometimes to blasphemous and atheistical Thoughts; but these are their Grief and their Burden, against which they strive, and for which they earnestly beg Pardon, and therefore shall not be laid to their Condemnation.

Thus you see the Scripture makes it a necessary Part of Godliness to be watchful over our Thoughts: And questionless, he that is not Godly in his Thoughts, is not truly Godly in his Acti-

Actions. Thoughts ſhew what a Man is, as much as his Words and Actions. *For as he thinketh in his Heart, ſo is he.* Prov. 23. 7. If therefore thou art truly watchful over thy Thoughts, not allowing thy ſelf in any proud, wanton, wicked Thought, it is a Comfortable Evidence of the Truth of Grace in thee, and of the Uprightneſs and Sincerity of thine Heart to God.

The Helps and Directions are theſe.

1. *Be ſure thou do not make too much of theſe vain, worldly, wanton Thoughts, which do either ariſe from thine own corrupt Heart, or are caſt in by Satan.* I mean, do not revolve them in thy Mind, by muſing and meditating on them with Delight; for if ſo, thou art in Danger to be enſnared by them.

2. *With Deteſtation ſpeedily reject them, and caſt out of thine Heart.* As in thy Judgment thou canſt not but condemn them as baſe and wicked, ſo in thy Actions abhor and deteſt them, yea, reject and caſt them away as abominable. They are eaſieſt and ſafeſt reſiſted in their Entrance, and their Continuance will tend to thy Ruin.

3. *So ſoon as any vain and wicked Thoughts begin to ariſe in thine Heart, fix thy Meditation upon Good Thoughts, eſpecially ſuch as are contrary thereunto.* Thus when vain Thoughts begin to ariſe in thine Heart, ſtrive to put them out, by fixing thy Meditation upon ſome ſerious Matter. When earthly, worldly Thoughts begin to ſtir, fix thy Meditation upon ſome Spiritual and heavenly Thoughts. When luſtful and unclean Thoughts begin to ariſe, fix thy Meditation on ſome holy and heavenly Subject, think

of the Excellency and Neceſſity of Holineſs, without *which no Man ſhall ſee the Lord*, Heb. 12. 14.

4. *Humble thy ſelf for all thy vain and wicked Thoughts, of what Sort or Kind ſoever. If thou haſt done fooliſhly in lifting up thy ſelf, or if thou haſt thought Evil, lay thine Hand upon thy Mouth*, Prov. 30. 32. That is, whether thou haſt *done fooliſhly, or thought Evil*, humble thy ſelf before God for the ſame, which is there meant, by *laying thy Hand upon thy Mouth*; And know aſſuredly, that unleſs thou here humble thy ſelf unfeignedly for thy vain and ſinful Thoughts, thou ſhalt full dearly anſwer for them hereafter, at that dreadful Day of Judgment, when all the Thoughts of thine Heart ſhall be brought to Light.

5. *Be earneſt with God in Prayer*, that he would be pleaſed, as to ſuppreſs and keep down all vain, worldly, wanton Thoughts, from riſing in thine Heart; ſo that he would rebuke Satan, and reſtrain his Malice, that he may not caſt his helliſh Thoughts into thine Heart; or at leaſt, that he would enable thee to quench them at their firſt Entrance. This Courſe did the Apoſtle *St. Paul* take in the like Caſe, as 2 *Cor.* 12, 7, 8.

CHAP. VII.

Of Watchfulneſs over our Words.

AS thou muſt watch over thy Thoughts, ſo likewiſe over thy Words. *Pſal.* 34. 13. *Keep thy Tongue from Evil, and thy Lips from ſpeaking Guile.* What the *Pſalmiſt* commended to others, we find he practiſed himſelf, *Pſal.* 39. 1.

I ſaid, I will take heed to my Ways, that I Sin not with my Tongue. If *David*, whoſe Tongue and Heart were continually prepared to praiſe the Lord, reſolved with himſelf to keep a ſtrict Watch over his Tongue, how much more ought we who are apt to utter ſo many vain and idle, yea, wicked and profane Speeches? For your Help therein, take theſe few Directions.

1. *Avoid all unchaſte Speeches, and unſavoury Diſcourſes, which argue a corrupt Heart*: For, as a *good Man out of the good Treaſure of his Heart bringeth forth that which is Good; ſo an evil Man out of the evil Treaſure of his Heart, bringeth forth that which is Evil; for of the Abundance of the Heart his Mouth ſpeaketh*, Luke 6. 45. Hereupon, ſaith the Apoſtle *James*, Chap. 1. 26. *If any Man ſeem Religious, and refraineth not his Tongue, that Man's Religion is vain*: Implying that all the Devotion and Religion that ſuch an one pretends, is meer Vanity; it will do him no Good, nor ſtand him in any ſtead; it will not ſave his Soul, but he may go to Hell for all his Religion and Profeſſion: Therefore, ſaith the Apoſtle, *Eph.* 4. 29. *Let no corrupt Communication proceed out of your Mouths.*

The corrupt Speeches we ought carefully to avoid, are of ſeveral Sorts, which may be reduced to theſe Heads.

I. Unlawful Swearing, which is in three Reſpects eſpecially.

1. When Men ſwear falſly; or, as we ſpeak, For ſwear themſelves. 2. Impiouſly. 3. Raſhly.

Firſt, They who ſwear falſly, whom we call perjured Perſons, are ſuch as confirm any Thing

by

by Oath against their Knowledge, or swear to do a Thing which they intend not, or intending at first to do it, yet afterwards are careless and negligent in the Performance of it.

These false Swearers do not only Sin themselves, but as much as in them is, bring God in Compass of their Sin, and make him partaker thereof, he is made a Witness, and an Approver of a Lie, and therein made like unto the Devil, who is the Father of Lies, which is a most abominable Dishonour done to the holy Name of God.

2. *To swear impiously*, is an unlawful Oath, either in regard of the Matter, or of the Form.

An Impious Oath, in respect of the Matter, is by Oath to bind a Man's self to do some wicked Thing, as those *Jews* who bound themselves with an Oath to kill *Paul*, *Acts* 23. 14. And *Jezebel* who took an Oath to slay *Elijah*, 1 *Kings* 19. 2. This Kind of Oath maketh God a Patron and Approver of Wickedness.

An impious Oath, in Respect of the Form of it, is, when we swear by other Things, besides God's holy Name; as by any Creature, as *Joseph* by the Life of *Pharaoh*.

3. To swear *rashly*, is to swear lightly and frequently in our familiar Talk and Discourse. This tho' it be a common and ordinary Sin, indeed too too common and ordinary; yet it is a most grievous Sin, and a Sin that crieth loud in the Ears of God for Vengeance. The Heinousness of this Sin appeareth,

1. "In that God's Name is thereby taken in vain," which is a direct Breach of the Third Com-

Commandment, for that forbideth us *to take the Name of God in vain* Exod. 20. 7. Now then is God's Name taken in vain, when needleſſly, without any juſt Cauſe, it is uſed by any, againſt which there is a Judgment threatned in the next Words, *The Lord will not hold him guiltleſs*; that is, he ſhall not go unpuniſhed.

2. *Swearing in our ordinary Diſcourſe, is the very Livery of the Devil, and a Badge of Profaneneſs*, Eccleſ. 9. 2. *Solomon* maketh it a ſure Sign of a godly Man, *to fear an Oath*; and of a wicked and profane Perſon, *not to fear an Oath*; to make no Conſcience of it. And truly, ordinary Swearing may well be a Badge and Note of a profane Perſon, for ſuch an one will make little or no Conſcience of any Sin, who maketh no Conſcience of the Sin of *Swearing*, which is ſo vain and unprofitable a Sin; for the Excuſe whereof, the Swearer cannot plead any outward Good; neither Profit as the covetous Worldling; nor *Honour* and *Preferment*, as the ambitious Perſon; nor *Pleaſure*, as the *Voluptuous*; and therefore we may well conclude, that he who makes no Conſcience of Swearing, will make little Conſcience of any other Sin; for he that will Sin for nothing, as the Swearer doth, certainly will Sin for ſomething: Nay, what Sin will he not commit for *Profit*, *Pleaſure*, or *Preferment*, who ſticks not to profane the Holy Name of God for nothing?

II. *Another Kind of corrupt Speech is, when God's holy Titles are upon every light Occaſion uſed, and ſo plainly abuſed*: As when any Thing ſuddenly happens out, then we preſently

by, *O Lord, O God, O Jesus.* Again, when we would have any Thing, then we are apt to say, *For God's Sake do this, for Christ's Sake do that,* and yet with no Reverence do we think of God, or of Jesus, if we think of them at all, for commonly it is but a Phrase of Course. To say the least of this, is a direct taking of God's Name in vain, and so maketh us liable to that Curse, *God will not hold him guiltless that taketh his Name in vain,* Exod. 20. 7.

III. *Imprecations both against others and ourselves, is another Kind of corrupt Speech.* It is too usual with many, to make fearful Imprecations both against others, which are ill beseeming Christians, and likewise against themselves, wishing some great Mischief against themselves, to confirm their Speeches. Methinks such should be afraid, lest God in Judgment should hear them, and justly cause the Vengeance they call for to fall upon themselves. Let such remember the *Jews*, who cried out, *His Blood be upon us, and our Children*; and from that Day to this, hath it lain heavily upon them.

IV. *Unclean and unchaste Speeches*, some Mens Mouths are always full of them, which plainly sheweth the Pollution of their Hearts, and how their Minds are wholly set on Lust.

V. 'Idle and vain Discourses which tend to no Good,' Matth. 12. 36. Saith our Saviour, 'Every idle Word that Men shall speak, they 'shall give Account thereof in the Day of Judgment.' Not only for filthy, unclean and unchaste Speeches, but likewise for *idle Words*, yea, for every idle Word. And therefore how doth it con-

concern us to be watchful over our selves, as against all *filthy* and *unclean* Speeches, so likewise against all *idle Words*.

These are the Kinds of corrupt Speeches, which we ought the more carefully to avoid, in Regard of the Hainousness of them.

II. *Accustom your selves to holy Conferences, and good Communication.* It is not sufficient to abstain from corrupt Communication, except you accustom your selves to good Communication. It is a good and gracious Speech, which commendeth a good and a sound Heart, even as 'tis *good Fruit* which commends a good Tree. Christians ought to spend that Time in serious and profitable Discourses, which others spend in vain and frothy Talk.

III. 'In all thy Conferences forbear to speak 'Evil of others, or whatsoever may tend to their Disgrace, or Disparagement.' For thou shalt be sure to find others that will be as ready to judge and speak Evil of thee, as thou hast of thy Brother; who will have as little Care of thy Credit, as thou hast had of thy Brother's. Which Argument our Saviour useth, *Matth.* 7. 1. 2. 'Judge not, that ye be not judged, for with 'what Judgement ye judge, ye shall be judged; 'and with what Measure you mete, it shall be measured to you again.

IV. 'Be not lavish in your Words, but sparing in your Speech, *James* 1. 19. *Let every Man be swift to hear, slow to speak.* We often repent of our Speaking, than of being Silent. Trust no Man with that, Which if ever it be discovered, may greatly prejudice thee; for he

who is now a Friend, may hereafter prove an Enemy, and diſcover; eſpecially reveal no Secret to him, whom thou knoweſt to affect ōthers more than thy ſelf, for he cannot conceal it from them. What thou wouldeſt not have told to others, tell no Body; for if thou canſt not, why ſhouldeſt thou think another will conceal what concerns thee?

V. Be well adviſed before thou ſpeakeſt; for ſometimes many Mens Tongues do over run, and outſtrip their Wits. But do thou forthink, whether that thou be about to ſpeak, be ſuitable and ſeaſonable, and let not thy Tongue rún before thy Mind.

VI. Let your ordinary Speech be plain, without Oaths and Imprecations; yea, without all vain Aſſeverations and Proteſtations *Matth.* 5. 37. *Let your Communication be, yea, yea; and nay, nay*; that is, let it be plain and naked; for whatſoever is more than theſe; that *is*, whoſoever exceedeth a ſimple Affirmation, Negation, cometh of Evil: In the *Greek* ἐκ τοῦ πονηροῦ, that is, 'of the evil One, the Devil.

VII. 'In all your Conference ſpeak nothing 'but the Truth, *Eph.* 4. 25. Wherefore putting 'away Lying, ſpeak every Man Truth with his 'Neighbour.' Though Lying be a Sin common amongſt all Sorts of People, not only Children, but alſo grown Men and Women, as in their ordinary Diſcourſe, ſo eſpecially in their Trading; (wherein what more ordinary than Lying and Diſſemblings?) yet it is a moſt hainous Sin, as will appear by a due Conſideration of theſe Particulars.

I.

1. It is a Sin againſt Knowledge and Conſcience, it cannot ignorantly be committed; for Ignorance is againſt the Nature of a Lie. The Word in *Latin* to Lie, is as much as to ſpeak againſt one's Mind and Knowledge. *Mentiri eſt contra mentem ire.*

2. It is moſt agreeable to the Devil's Nature; ſo that a lying Spirit, is a diabolical Spirit; and a Liar carrieth the very Image and Picture of the Devil, who is the Father of Lies, *John* 8. 44.

3. 'It pulleth down God's fearful Judgment 'and Vengeance, and that both temporal in 'this World, and eternal in the World to come. For Proof whereof, obſerve in general what *David* ſaith, Pſal. 5. 6. *God will deſtroy all that ſpeaks Lies.* More particularly, for *temporal Judgments* in this World, the Prophet *Hoſea*, Chap. 4. 2. reckons up Lying amongſt thoſe groſs Sins, which cauſed God to ſend Famine, Plague, Sword, Captivity, and other like judgements on the *Iſraelites*. *For eternal Judgments*, we find them likewiſe threatned againſt this Sin; as in *Rev.* 21. 27. *Lying* is there reckoned amongſt thoſe Sins which bar us out of Heaven. And *Rev.* 21. 8. It is reckoned amongſt thoſe Sins which thruſt us into Hell.' But the Fearful 'and Unbelieving, and Murtherers, and Whore-'mongers, and Sorcerers, and Idolaters, and Liars, 'ſhall have their Portion in the Lake which bur-'neth with Fire and Brimſtone.' Here we may further obſerve, amongſt what hainous and capital Sinners *Liars* are reckoned, even amongſt *Murtherers*, *Whoremongers*, &c. which ſhews the hainouſneſs of Lying.

VIII. *Pray unto God to sanctify your Speech, and to direct it by his holy Spirit, that it may tend; as to the Glory of his Name, so to the Good both of the Speaker and* Hearer. All your Endeavours are nothing without God, and therefore we had need to go unto him by Prayer, so to sanctify our Words and Speeches, that they may tend to the Good of others, and minister Grace to the Hearers.

IX. Call your selves to an Account every Evening, and ask your selves what Evil you have spoken that Day. Your first Care must be for preventing the Sin, saying as *David*, *Psal.* 39. 1. *I said, I will take Heed to my Ways, that I offend not with my Tongue.* But your next Care must be, to repent of the Faults which you commit, and to judge your selves for them, and return.

CHAP. VIII.

Of Watchfulness over our Actions.

SEE that you maintain a special Watchfulness over all thy Ways and Actions. To this end,

I. 'Make God's Word the Rule of all thy Actions: For as many as walk according to that Rule, 'Peace be on them and Mercy.' *Gal.* 6. 16.

II. 'Propound God's Glory as the chief End 'and Aim of all thine Actions. Whatsoever ye do, 'do all to the Glory of God, that God may 'be thereby glorified', *1 Cor.* 10. 31. This is that glorious End for which you should spend your Strength and Time, and lay out your selves to the utmost: For,

1. 'With-

1. 'Without this, your best Actions, your most religious Exercises find no Acceptance with God.

2. 'This puts a Value and Price upon all your 'Actions; the more they Aim at this End, the 'better they are, the more pleasing to God. I grant it is impossible for a Man in this Life, actually to aim at, and intend the Glory of God in every Thing that he doth; yet ought he sincerely to endeavour after it.

I deny not but other Ends may creep into thine Heart, and steal into the Performance of thy best Actions, as thine own Profit, Applause, and the like: But know for thy Comfort, that the Lord looketh more to the general Bent of thine Heart and Frame of thy Spirit in what thou doest, than upon any particular base and By-end, which sometimes creepeth and stealeth into thine Heart; and will reckon with thee according to the general Purpose and Aim of thine Heart, and not according to some particular End and Aim which hath crept in unawares through the Corruption of thine Heart.

III. 'Be sure thou commend all thine Actions 'and Businesses unto God by Prayer; not undertaking any Thing without seeking Direction, assistance and a Blessing from him. 'It is in vain 'for you to rise up early, to sit up late, and eat the 'Bread of Sorrow, unless the Lord put to his helping Hand, and come in with a Blessing, which is chiefly obtain'd by Prayer. And questionless, one special Reason why many find not that Success in their Business which they desire, is, because they have not first commended them unto God by Prayer.

IV. 'Having commended thy Business unto 'God by Prayer, be careful in the Use of 'Means for the forthering thereof.' For where God hath appointed the End, he hath appointed the Means thereunto; and therefore to think to obtain the one without the other, were Presumption in an high Degree. But therein take these two Cautions.

1. 'Be sure the Means thou useſt be lawful; never think to thrive by unlawful Means; that will not in the End prove Gain, which is got by the Loss of thy Soul. 'What shall it profit 'a Man, if he should gain the whole World, 'and lose his own Soul'? *Mark* 8. 36. *Cave ita agas, ne dum acquiras pecuniam, perdas animam.* Aug. de Temp.

2. 'Use the Means as Means, and set them not 'in the Room of God', by placing thy Confidence in them, which is the Way to blast all thy Hopes.

V. 'Set God always before thee, and ever walk 'as in his Sight and Presence', *Gen.* 17. 1. which will be a special Means to keep and restrain thee from many Sins. This, we read kept *Joseph* from yielding to the wanton Sollicitations of his Mistress, tho' he had the Opportunity of Privacy, *How can I* (saith he) *do this great Wickedness and Sin against God?* It was the Apprehension of God's All-seeing Presence that preserved him from closing with the inordinate Affection of his Mistress. Yea, nothing more keeps up the Life of Godliness, than a constant Awe of God, and of his All-seeing Presence about us, wheresoever we are, and whatsoever we are doing,

CHAP.

CHAP. IX.

Of Watchfulneſs againſt Sin, and the ſeveral Kinds thereof.

'KEep continual Watch againſt Sin in gene-
'ral, not bearing with thy ſelf in the
'willing practice of any known Evil. In vain
doeſt thou expect any true Peace in thy Soul, ſo
long as thou retaineſt and favoureſt any one Sin
in thy ſelf againſt thy Conſcience: For as Sin
hinders Communion with God, ſo Communica-
tion from God.

For the better avoiding Sin, obſerve theſe Di-
rections: 1. 'Carefully ſhun all the Occaſions
'and Means, which may allure and draw thee un-
'to Sin.' It is impoſſible to eſchew the one with-
out the other. It is not poſſible that he who is
inclined to Drukenneſs, ſhould abſtain from it,
if he avoid not the *Places* and Company of Drunk-
ards. Neither it is poſſible for him that is Wan-
ton and Laſcivious, to abſtain from Filthineſs and
Uncleanneſs, if he frequent unchaſte Company,
and pamper himſelf in Gluttony and Drunkenneſs.

2. 'If thou art aſſaulted, reſiſt Sin in the Be-
ginning.' Do not dally with Temptations, as the
Fly with the Flame of a Candle, leſt thou be
burnt before thou be aware; but withſtand the
firſt Beginnings of Sin.

3. 'If thou beeſt overtaken with any Sin, la-
'bour to recover thy ſelf with all poſſible Speed,
'by true and unfeigned Repentance, and a freſh
'Recourſe to the Blood of Chriſt, and a ſincere
'engaging to a greater Watchfulneſs over thy
'ſelf for the Time to come. Be ſure then do

not live, nor lie impenitently in the Practice of any Sin against thy Conſcience; for ſo long thou weareſt the Devil's Livery, and art a Stranger to true Peace.

4. 'Being recovered, take heed of Relapſing.' A Relapſe is dangerous in bodily Diſeaſes, much more in ſpiritual. Chriſt therefore gave this Advice to the poor Cripple whom he healed at the Pool of *Bethesda*. *Sin no more, leſt a worſe Thing come unto thee*, John 5. 14.

5. 'Carefully avoid the Society and Company of wicked Men'; I mean, all intimate Society, and needleſs Familiarity with them, they being the Devil's Inſtruments to ſollicite unto all Manner of Sin and Wickedneſs. So that though they do not find the like unto themſelves, yet if thou frequently conſort with them, they will ſoon make thee ſuch, *Prov.* 13. 20.

6. 'Conſideration of the fearful Iſſue and ſad 'Conſequences of Sin would be a ſpecial Means to 'keep thee from Sin'. Queſtionleſs one chief Reaſon why ſo many Men and Women live in the wilful practice of known Sin, is want of Conſideration. Did they ſometimes ſeriouſly weigh and conſider with themſelves what is like to be the Iſſue of their Sins, what will become of their precious and immortal Souls to all Eternity, ſhould they go on in their ungodly Courſes: Did they lay it ſeriouſly to Heart, what a Folly and Madneſs it is in them to venture the Loſs of God, of Chriſt, and Heaven, and run the Hazard of ſuffering everlaſting Burning with the Devils and damned in Hell, and all for a little Profit, or the ſatisfying a beſtly Luſt, the Pleaſure whereof

whereof is but for a Moment; Certainly they would hate and abhor their Sins, yea, and cast them away with Indignation.

II. As thou must watch against Sin in general, so likewise against the several Kinds and Sorts of Sins. As;

1. *Against thy beloved Sin.* There is none of us all, but we have in us our Darling and beloved Sin, *Peccatum in deliciis*, as Saint *Austin* calls it, our own Idol (as I may say) whereunto we many Times do Service, to the great Offence of Almighty God.

For the Discovery whereof, take these few Directions.

1. 'Observe which way the Stream of thy 'Thoughts run, especially thy Morning 'Thoughts'. For whatsoever thy beloved Sin is, upon that will thy Morning Thoughts most hover. This is a sure Rule, *Every Man is what he is most in the Morning.* As he that is Spiritual hath his Morning Thoughts upon God, or upon some spiritual and heavenly Subject: So he that is worldly, hath his Morning Thoughts upon the World; and he that is unclean, hath his Morning Thoughts about the satisfying of his carnal Lusts.

2. *Observe seriously what Sin it is thy Conscience doth most and chiefly check thee for, especially in Time of Affliction:* For Conscience being then awakened, will most of all check thee for thy beloved Sin.

3. *Observe what Sin it is that thou hast least Power to resist,* and with which thou art oftenest and easiest overcome, notwithstanding thy Con-

ſcience checks thee for the ſame. Thou haſt hereupon good Ground to conclude that to be thy beloved Sin.

4. *Obſerve what it is thou thinkeſt upon with greateſt Delight:* If the Thoughts of thine Eſtate, and of encreaſing the ſame be pleaſing and delightful unto thee, then thou haſt Cauſe to ſuſpect Covetouſneſs to be thy beloved Sin. If Thoughts of fleſhly Pleaſure tickle thee with Delight, then thou haſt Cauſe to ſuſpect Uncleanneſs to be thy *Dalilah*, and beloved Sin; or whatſoever Sin it is thou thinkeſt on with greateſt Delight.

Having found out thy beloved Sin, thou muſt eſpecially watch againſt that, leſt thou be ſurpriſed by it.

1. *Becauſe this Sin is ſo ſweet and delightful to a Sinner, that he doth very hardly part with it:* Therefore it may fitly be called, *the Sin that hangeth ſo faſt on us, being not eaſily caſt off*, Heb. 12. 1. And *Matth.* 5. 29, 30. our Saviour calls our parting with our beloved Sin, *a plucking out of our right Eye, and a cutting off of our right Hand*: For, ſaith he, *if thy right Eye offend thee, pluck it out, and caſt it from thee: And if thy Right Hand offend thee, cut it off, and caſt it from thee*, &c. Which Words are not literally to be taken, for then they are againſt the Sixth Commandment, but metaphorically; the Eye and the Hand, being there put for our Boſom and beloved Sin. So that the meaning of the Words ſeemeth to be this, if thy Luſt or Sin be as dear to thee as thy Right Eye, yet pluck it out by Mortification, and caſt it from thee. Or if thy

Sin

Sin be as profitable to thee as thy Right Hand, whereby thou getteſt thy Living, yet cut it off by Mortification, and caſt it from thee; for it is better to mortify thy deareſt Sin, thy darling Luſt, than that thy whole Man ſhould periſh.

2. 'One beloved Luſt in thy Boſom ſo alienates 'the Heart, that it cannot love Chriſt as it ſhould: As one Stranger in the Boſom of the Wife ſo takes up her Affection, that ſhe cannot love her Husband as ſhe ought. We read in the Evangeliſts, that one covetous Luſt in *Judas*, one inceſtuous Luſt in *Herod*, one worldly Luſt in the rich Man, was of Strength enough to hold each of them from Chriſt. As therefore thou deſireſt an Intereſt in Chriſt, maintain an eſpecial Watch againſt thy beloved Sin, that that may not draw thine Heart off from him.

For Remedies againſt a beloved Sin, take theſe;

1. 'Steep thy Thoughts in a ſerious Meditati-'on of the bitter Fruits, and dreadful Effects thereof: Tho' thy Sin be ſweet in the acting and committing thereof, yet it will be Bitterneſs in the End. For one of theſe two Things muſt needs follow thereupon, either the Bitterneſs of Repentance, or the Bitterneſs of Puniſhment. So that let the beſt come of Sin that can come, that thou ſavingly repent thereof, yet bitter Sorrows, bitter Tears, and bitter Mournings are the Iſſues of it: But if thy Sin be not repented of, then comes the Bitterneſs of Death, and Condemnation with the Devils and damned in Hell Fire to all Eternity. We have a common Saying among us, *Sweet Meat muſt have ſoure Sauce*. Thus

ſtrict

strong Drink which goeth down merrily, will be Bitterness in the End, according to that of the Prophet *Isaiah*, Chap. 24. 9. *Strong Drink shall be bitter to them that drink it*; that is, it shall be turned into Bitterness. And *Solomon* describing the Harlot, *Prov.* 4. 5. with the Contentments which she offers, concludes, *Her End is bitter as Wormwood*; not only her own End, but likewise the End whereunto she bringeth others; and as it follows, *Her Feet go down to Death*; that is, she carries herself and others that follow her, Head-long into the burning Lake, where the Fire of Lust will be turned into the Fire of Hell, without true and unfeigned Repentance. When therefore thou are tempted to any Sin, Reason thus with thy self, If I yield to this Temptation, and thereby gratifie my Lust, either I shall repent, or not, if I do not repent, I shall be damned; if I do repent, it will cost me much more bitter Sorrows and Mournings than I shall find Pleasure and Delight in the Acting of it. O then, what egregious Folly and Madness must it needs be in any, for the Enjoyment of a short transient Pleasure here, to implunge themselves Body and Soul into everlasting Burnings!

2. *Having frequent Recourse unto God by Prayer.* It is God's Power that must support thee against the Power of thy beloved Lust; and it is Prayer that must procure his Power. But let thy Prayer be, as sincere, so fervent; for it *is the fervent Prayer only that is effectual.* This was the Course which Saint *Paul* took when he was troubled with *that Thorn in the Flesh*, whereof he

he complains, 2 Cor. 12. v. 8. Which many judicious Expositors understand to be some sinful Motion and Inclination which he found in himself; *For this he besought the Lord thrice, that it might depart from him*; that is, he prayed often times to be rid of it; and thereby he obtained, though not a full Deliverance from it, yet Strength sufficient to master it, so as it had not Dominion over him, for he received this comfortable Answer, *My Grace shall be sufficient for thee; sufficient for thy Deliverance in due Time; sufficient in the mean Time for thy Supportance.* And questionless one special Reason why so many complain of the Strength and Prevalency of their beloved Lust, that it doth even Rule and Reign in them, is, because they do not Pray unto God in the Name of Christ so heartily against it as they should; which if they did, they would feel and find the Grace of God sufficient for their Supportance and Deliverance.

II. 'Thou must with as great Care and Circumspection watch against secret Sins, as against open and publick'; making Conscience of Sinning in Secret, even when thou hast Opportunity of Privacy for the acting and committing of them.

1. 'Because we are more apt to fall into Secret than into open and publick Sins. If we can hide our Sins from the Eyes and Knowledge of Men, we are apt to think all is well and safe, and thereupon encourage our selves to Sin in Secret: Therefore the Murtherer and Adulterer are brought in by *Job*, imboldning themselves, saying, *No Eye seeth us*, Job 24. 14.

2. 'For

2. 'However we may hide our ſecret Sins from 'the Eyes of Men, yet it is impoſſible to hide 'them from the All-ſeeing Eye of God, who 'ſeeth all himſelf, unſeen of any'; *being preſent in all Places, beholding both the Evil and the Good*, Prov. 15. 3. *David*'s Murther and Adultery were carried on very ſecretly, yet were they viſible to the Eyes of God: 'Thou didſt it ſecret-'ly (ſaid God) but I will puniſh thee openly. If thou wilt Sin ſecretly, ſaith *Auguſtine*, (*quære ubi te non videat, & fac quod vis*) ſeek out a Place where he ſeeth thee not, and there do what thou wilt. But ſeeing God is preſent in all Places, it is impoſſible thou ſhould'ſt hide thy Sins from his All-ſeeing Eye.

3. 'As God here ſeeth and taketh Notice of 'thy moſt ſecret Sins, ſo he will one Day or 'other diſcover thoſe Deeds of Darkneſs to thy 'great Confuſion, without true Repentance'; if not here in this Life, yet at the Day of Judgment, when our moſt ſecret Sins ſhall be diſcovered to the view of all, *Eccleſ.* 12. 14. *God will bring every Work into Judgment, with every ſecret Thing, whether it be Good, or whether it be Evil.* Then all thy ſecret Sins ſhall be diſcovered to Angels, Men and Devils; thy ſecret Uncleanneſs, and cloſe Adultery; thy Pilferings and Stealings; thy falſe Weights and Meaſures ſhall be brought to the View of all, to thine eternal Shame and Confuſion. Were our Heart throughly poſſeſſed herewith, Oh! how watchful would it make us over our ſelves in Secret, and fearful to adventure upon any Sin, tho' we have the Opportunity of Privacy for the acting of it.

III. *Thou*

III. *Thou muſt be watchful against the leaſt Sin*, not eſteeming any Sin ſo ſmall and venial, as that thou mayeſt ſafely give it Entertainment and continue in it without true and unfeigned Repentance; and that for theſe Reaſons.

1. *By the leaſt Sin the Law of God is tranſgreſſed, his Juſtice violated, and his Wrath provoked*; and therefore far be it from us to account that Sin little, which is committed against a God of infinite Majeſty: Whereupon, ſaith St. *Auguſtine*, *Ne conſideres quod parva ſint peccata, ſed quod magnus ſit Deus cui diſplicent*, Aug. *de Pœnitent. vera & falſa*, Cap. 8. Do not conſider the ſmallneſs of thy Sins, but the Greatneſs of God, who is diſpleaſed and provoked by them.

2. *Little Sins are apt to make way for greater*: Who ſees not by daily Experience that unclean Thoughts and filthy Words draw many one to unclean Actions? Yea, as *Juſtin* reports of *Ninus* his Victories, how *every Victory was a Means of another Conqueſt*: So every ſmall Sin is a Means and Way to a greater. And this muſt needs be ſo, becauſe God in his juſt Judgment doth uſually puniſh Sin with Sin; I mean, God doth many times puniſh ſome Mens leſſer Sins by leaving them to themſelves, and to the Corruption of their own wicked Hearts, that they break forth into the acting and committing of groſſer Sins. The beſt Means therefore for a Man to keep himſelf from great and hainous Sins, is to be watchful againſt ſmaller Sins and to make Conſcience of them.

3. *The leaſt Sin cannot be expiated nor pardoned*

ed without the precious Blood of the Son of God: That Expreſſion of the Apoſtle is obſervable, *Chriſt was delivered to Death for our Offences*, Rom. 4. 25. The Word in the *Greek*, τὰ παραπτώματα, tranſlated *Offences*, ſignifieth properly *our Slips*; implying, that our ſmalleſt Sins could not be expiated without the bloody Death of Jeſus Chriſt. Oh! let us not overlightly Account of that for which Chriſt payed ſo dear a Price as his own moſt precious Blood!

CHAP. X.

Of our Behaviour at Meals.

COnſidering our Adverſary the Devil, layeth in every Place Baits and Snares to intrap us, and eſpecially at our Tables; therefore it concerns us in a ſpecial Manner to be watchful over our ſelves at Meals. To that End,

1. *Forget not to pray unto God for a Bleſſing on the Creatures, whereof thou art to partake.* For as the Apoſtle ſpeaketh, 1 *Tim.* 4. 4. 5. *Every Creature of God is good, being ſanctified by the Word of God and Prayer.* By the Word, as it doth ſhew and warrant our Right thereunto; and by Prayer, as it is a Means appointed by God for obtaining his Bleſſing upon his Creatures, without which they will do us little good; for *Man liveth not by Bread only, but by every Word that proceedeth out of the Mouth of God*, Matth. 4. 4. That is, Bread doth not nourish by its own Power, but by the Appointment and Bleſſing of God. And therefore it was the uſual Practice of our Saviour to lift up his Eyes and crave a Bleſſing upon the Creatures, before

before he did partake of them; which hath been the usual Practice of the Saints and People of God, before and since Christ's Time, 1 *Sam.* 9. 13. and *Acts* 27. 30. Having therefore such worthy Patterns and Presidents, follow them, not daring to partake of any of God's good Creatures, till thou hast lifted up thine Heart to God, and craved his Blessing upon them, for otherwise how justly mightest thou expect from God a Curse, rather than a Blessing? The Creatures on thy Table, are God's Creatures; and therefore thou must needs be more bold than welcome, if thou make Use of them without asking his Leave.

II. *Eat as in the Presence of God*, who is ever present with us wherefoever we are, as in our Beds, so at our Boards, eying and observing all our Actions. It will be therefore thy Wisdom, wherefoever thou art, to carry thy self as in his Sight and Presence, especially at thy Meals, when thou art most apt to forget God, and to give out thy self to the Creature, and to the satisfying of thy carnal Lust and Appetite.

III. *In Eating and Drinking, season thy Heart with these, and the like Meditations.*

1. *Of the Goodness and Sweetness of God in his Creatures*; else we shall make no better Use of them than the brute Beasts. Think therefore with thy self, Oh! how sweet and good is God, who hath put such Sweetness into his Creatures! If the Streams be so refreshing and satisfying, Oh! what Refreshment and Satisfaction is there in God, the Fountain of all our Mercies and Enjoyments! If Bread be so savoury to an hungry

Holy

Body. Oh! how ſweet and ſavoury is Jeſus Chriſt, the Bread of Life to an hungry Soul!

2. 'Of the Bounty of God in providing ſo plentifully for thee, when many of thy Betters (in ſome Reſpects) are deſtitute of ordinary Proviſion, and would be glad of the Reverſion of thy Trenchet'. Say with thy ſelf, What, and who am I, that ſhould abound when ſo many are in Want? That I ſhould be full, when ſo many good Chriſtians have not wherewithall to ſatisfy their Hunger? Oh what Thanks do I owe unto God for ſuch ſingular Mercies! And Oh that I could expreſs my Thankfulneſs by living to his Praiſe and Glory! Thus whilſt thou art Feeding thy Body, mayeſt thou delight thy Soul in the Goodneſs and Bounty of God.

3. *Of thine own unworthineſs of the leaſt of God's Mercies, even of a Crum of Bread, or Drop of Drink*, and that if God ſhould deal with thee according to thy Deſervings, he might juſtly ſtrip thee of all thy Comforts.

4. *Of thine own Mortality.* As *Joſeph* of *Arimathea* had his Tomb in his Garden, to ſeaſon his Delights with the Meditation of his Death; ſo thou'lt thou in thy greateſt Delights, let out thine Heart in a ſerious Meditation of thine own Mortality. For this End, the *Egyptians* had a Death's Head brought into their Preſence, when they were Feaſting, even to mind them of their latter End.

IV. 'Seaſon and ſanctify your Meals with ſpiritual Communications, at leaſt uſeful Diſcourſes, that thy Soul as well as thy Body may be fed and nouriſhed'. To this End, take

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Occaſion to raiſe up both thine own Heart, and the Hearts of ſuch as are with thee, to an affectionate Remembrance of God, by whoſe Goodneſs and Bounty thou enjoyeſt what is ſet before thee, that thereby thine Heart may be inflamed with a greater Love unto him. We read in the Evangeliſts, that it was Chriſt's uſual Practice at Meals, to fall into ſuch Diſcourſes as tended to the ſpiritual Good of thoſe with whom he ſat, Miniſtring Grace to the Hearers: Whole Example herein is worthy our Chriſtian Imitation. And in Regard of your great Backwardneſs unto and Barrenneſs in ſpiritual Diſcourſes, that you cannot ſuddenly find out any fit Matter for them; it will be a Point of ſpiritual Wiſdom in you before Hand, to think of ſome ſeaſonable ſavoury Heads, whereon to Diſcourſe at Meals, which may tend to the Good and Edification of others; and reſolve to embrace every Opportunity that is by any offered to you for good Diſcourſe. I deny not, but you may lawfully at Meals Diſcourſe, as of News, ſo of Civil Matters, and of your own Affairs, and the like; yet you ſhall do well to ſeaſon your civil and moral Diſcourſes with ſome ſpiritual and ſavoury Expreſſions, dropping ſomething of the Mercy, Goodneſs, and Bounty of God at every Meal.

V. *Uſe the good Creatures of God ſoberly and moderately, not to Gluttony and Exceſs.* Tho' no certain Proportion of Food can be preſcribed to Men, in Regard that all are not of a like Age and Conſtitution, neither have all like Stomachs; yet this is a certain Truth, for a Man to eat and

drink

drink so much as to oppress Nature, and to indispose him, either to the Service of God, or to the Duties of his Calling, is a Degree of Intemperance, which in Time will prove very prejudical to his Health, breeding manifold Diseases in the Body (by filling it with Crudities, and dangerous Obstructions) as the Stone, Stoppage of Urine, the Wind Cholick, Gout, Scurvy, Surfeits, Fevers, and the like: Yea, Intemperance in Diet doth likewise weaken the Memory, dull the Wit and Understanding, stupify and decay the Senses, and furiously provoke to Lust.

Many, I know, do usually Eat more than is meet, out of a Desire of Growth and Nourishment, whereas in Truth, much Feeding hinders them both; for they proceed not from the Abundance we Eat, but from a good Digestion of what we Eat, and perfect Distribution thereof: both which are much obstructed by excessive Feeding.

But if thine Health will not prevail with thee to be temperate in Eating, consider that thereby thou wilt find more Pleasure in thy Food: For that Pleasure must needs be greatest, which is most natural; and such is the temperate Man's, whose Appetite to his Meat, though he spare Feeding, is kept fresh to the last, and consequently his Delight: Whereas the Glutton naturally finds no Appetite, but is fain to force it by Sawces. So that the temperate Man finds more Sweetness in his ordinary Fare, than the Intemperate in his greatest Dainties.

In thy Eating, there are two Rules worthy thy Observation.

1.

1. *To leave with an Appetite*, whereby the Stomach will the better Digeſt what it receiveth.

2. 'To feed ſo moderately, that thou be neither 'unfit for the Labour of thy Body, nor for the 'Imployment of thy Mind. Such therefore as after Meals do find an oppreſſive Dulneſs and Indiſpoſition to any Buſineſs, may juſtly ſuſpect, that they have exceeded the Bounds of Temperance, and perverted the End of Feeding, which is not to oppreſs, but to refreſh the Spirits, and make the Body more vigorous and active. And queſtionleſs to accuſtom thy ſelf to a plain ſimple Diet; as it is moſt healthful, ſo the beſt Remedy againſt Intemperance.

VI. 'Fail not to give Thanks after Meals 'for that comfortable Refreſhment you have 'found from the Creatures. This the Lord gave in ſpecial Command unto his People, *Deut.* 8. 10. 'When thou haſt eaten and art full, then 'thou ſhalt bleſs the Lord thy God.' Yea, we read that the Heatheniſh Idolaters at their Feaſts, were accuſtomed to praiſe their falſe Gods; for it is ſaid, *Dan.* 5. 4. 'They drink Wine, and 'praiſed the Gods of Gold and of Silver, and of Braſs, of Iron, of Wood, and of Stone.' Is it not then a wanderful Shame, for Chriſtians, after their Meals, not to praiſe the true God, from whom we receive all the good Things we do enjoy?

CHAP. XI.

Of Sports and Recreations.

AS you ought to be watchful over your ſelves at Meals, ſo likewiſe at your Recreati-

creations. For tho' ſome Recreations are lawful, yet are we generally apt to abuſe them into Licentiouſneſs, and to adventure upon all Manner of Sports and Recreations, without any Difference; therefore I ſhall ſhew you,

1. What Kind of Sports Which are uſed for Recreations, are unlawful.

2. How theſe which are in their Kind lawful, are abuſed, and ſo made unlawful.

Unlawful Sports and Recreations may be brought to thoſe Heads.

1. 'All ſuch, wherein neither Wit of Mind, nor 'Exerciſe of Body is uſed, as Dice-play, and ſome 'Games at Cards: For in them is nothing but an Expectation of an uncertain Event, wherein neither Wit of Mind, nor Exerciſe of Body is uſed, which are the main Ends of Sports and Recreations, either for the refreſhing of our Minds, or Bodies, that we may thereby be the better enabled for the honouring of God, in the Diſcharge of the Duties of our Places and Callings.

2. *Such as bring Danger to Men*; as of old was fighting with Beaſts, and now Matches at Foot-Ball, fighting at Cudgels, eſpecially fighting with Sharp-weapons and the like.

3. 'Such as declare God's Puniſhment on the 'Creatures for Man's Sin:' As Bear-baiting, Cock-fighting, and the like; The Enmity that is in one Creature againſt another, is a Puniſhment on the poor Creatures for Man's Sin; and therefore ought not to be a Ground, or Matter of Sport and Rejoycing unto us, but rather of Sorrow and Humiliation.

II. The next Thing to be conſidered, is, how thoſe

those Sports, which are in themselves lawful, are made unlawful by Mens Manner of using them.

1. *When too much Time is spent in them:* Recreations should be as Sawces to your Meat, to sharpen your Appetite unto the Duties of your Calling; and not to glut your selves with them, so as to make your selves the more unfit, both for the Duties of your Callings, and of God's Service. You must know, that the main and principal End of God's sending you into the World, was not to follow your Pleasures, but that you should spend your Time and Strength in the Duties of God's Service, and in the Means whereby you may be fitted thereunto. Will it not be more Comfort to thee, when thou art dying, to think of the Time thou hast spent in the Service of God, and in preparing for Eternity, than of that Time which thou spendest in Cards, and Plays, and other Vanities!

2. 'When Mens Recreations are made a Trade 'of Merchandize:' As when Men play merely to get Money; That which a Man gains by this Traffick, he cannot with a good Conscience possess and enjoy: It is not by God given him, because he cometh not to it by lawful Means, but is rather as stolen Goods, over which God's Curse hangeth. And as for the Party that loseth, he is alst guilty of Theft, for that which he loseth, he purloyneth from his Wife, Children and Family, if he have any; or if not, from Church, Common-wealth, and Poor. We are not Lords of our Goods, but Stewards, and must give an Account of them. Oh! that all our Gamesters would consider, what a fearful Reckoning they are to make at the Day of Judgment; not on-

by of their precious Time lavishly misspent, but also of their Estates, for the most Part, wickedly lost, when in their Account there shall be found so much wasted in Gaming, and so little given to the Poor and charitable Uses?

Q. *Is it altogether unlawful to play for Money?*

A. I will not say it is altogether unlawful to play for Money, provided that what you play for, be but a small Matter of little Value, which is to be measured according to the Estate and Quality of those who play. But how is the Gaming of most Men in the very Exercise of Covetousness, merely to win other Mens Money?

3. 'Lawful Recreations are made unlawful 'when they are used at unseasonable Times, as on Days of Humiliation, and on the Sabbath-Day, in which Time the Lord forbiddeth all Men *to seek their own Pleasure*, Isa. 58. 13.

4. 'When thou are so used, as they raise a 'Man's Passion unto Anger, Fury and the like, or that they cause Swearing, Cursing, Brawling, Quarreling with the like evil Effects. He that cannot moderate his Passion, or rule his Tongue at Play, is not fit for it.

CHAP. XII.

Of the Duties of our Calling.

'HAve a special Regard to the Duties of that particular Calling, wherein thou art 'placed by God's Providence, in a conscionable Discharge, whereof consisteth the very Life and Power of Religion. For thy Help therein take these *Directions.*

1. *Begin with God by seeking unto him by*

Prayer,

Prayer, as for the Pardon of thy Sins, and Supply of all needful Graces, ſo for his Bleſſing upon thy lawful Pains and Endeavours: For it is indeed his Bleſſing alone that maketh rich, and that cauſeth any Thing we take in Hand to thrive and proſper; which *Moſes* acknowledgeth, Deut. 8. 18. Where ſpeaking to the People of *Iſrael*, he ſaith, *It is the Lord that giveth the Power to get Wealth.*

2. *Be painful and diligent in the Duties of thy Calling*, according to the Direction of the wiſe Man, Eccleſ. 9. 10. *Whatſoever thy Hand findeth to do, do it with all thy Might*; that is, whatſoever Works or Duties belong unto thee by Vertue of thy Calling, do them diligently and induſtriouſly, not ſo much to ingroſs Wealth, as for Neceſſaries and competent Proviſion for thy ſelf, and [illegible] Children. This likewiſe our Saviour commendeth to us by his own Practice: *For*, ſaith he, *I muſt work the Works of him that ſent me, while it is Day.* This Phraſe, ἐργάζεσθαι τὰ ἔργα *to work the Works* is an *Hebraiſm*, and implyeth a thorow Acting or Doing of any Thing, and that with all Diligence.

For thy Encouragement thereunto know, that Diligence in our Callings is uſually crowned with Riches and Plenty, Prov. 10. 4. 'The 'Hand of the Diligent maketh rich.' And, Prov. 13. 4. 'The Soul of the Diligent 'ſhall be made fat'; that is, ſhall be enriched with outward Bleſſings: And truly it is very rare, but that a Bleſſing doth accompany a Diligent Hand.

Yet herein Care is to be had, leſt while you are diligently following the Works of your Call-

ing on the one Hand, you be not overtaken with Worldliness and Covetousness on the other. Therefore I shall give you two Cautions.

1. 'Be not so diligent in thy particular Calling, that thou neglect the Duties of thy general Calling, as a Christian'. I mean, be not so eager in following thy worldly Businesses and Employments, that thou neglect thy spiritual Business; as thy Morning and Evening Devotions unto God, &c. Tho' thou mayest spend the greatest Part of every of the Six Days in thy worldly Businesses and Employments; yet thou oughtest to spend some Part of every Day in spiritual Employments, whereby thy worldly Business will be the better seasoned and sanctified. When thou comest to lye upon thy Death-bed, and lookest back into thy Life, then that Time which hath been taken from thy worldly Businesses, and spent in praying, reading, hearing, meditating and the like, will yield thee most Comfort.

2. 'Labour to be heavenly minded in earthly Employments'; to follow worldly Businesses, with spiritual Affections, often lifting up thine Heart unto God in some heavenly Ejaculations. Yea, labour to make some Improvement of that Time wherein thou art following the Works of thy Calling, to some spiritual Advantage, by useful Meditations; especially if thy Imployments be such as exercise the Hand, and not the Head. As thou art eagerly following thy worldly Businesses oft meditate on that excellent Saying of our Saviour, *Mark* 8. 36. *What will it profit a Man if he shall gain the whole World, and lose his own Soul?*

3. 'Resolve and strive to be faithful and sincere

cere in all the Works of thy Calling, and with Kind of Disdain abhor to get any Thing by vicked and deceitful Courses, as knowing that a ittle ill got may impoyson a Man's whole Estate, nd bring a Curse upon all that he possesseth: t may prove like the *Eagle's Flesh from the Al-ar, with a Coal in it*, that devoured the whole Nest.

Let there be therefore, *Truth and Equity, and Plainness* in all thy Dealings with Men. *1 Thess.* 6. 'Let no Man go beyond, and defraud his Brother in any Matter, because the Lord is the Avenger of all such: But in all our Dealings, let us observe that royal Law and Standard of all Equity, namely, 'To do as we would be done by; for as our Saviour speaketh Matth. 7. 12. *This is the Law, and the Prophets*; that is, the Sum of that which is in the Law, and by the Prophets is delivered, concerning our Carriage towards our Neighbours, and Dealings with them.

4. 'Having used thine utmost Diligence in thy lawful Calling, trouble not thy self with carking and distrustful Thoughts about the Issue and Success of thine Endeavours'. Take no Thought, *saith our Saviour*, Matth. 6. 31. *What shall we eat, or what shall we drink, or wherewith shall we be clothed*. The Word in the Greek translated, *Take no Thought*, μεριμνᾶτε, μεριμνᾶν τί νῶν, implyeth, *a carking distrustful Thought*, whereby the Mind is disquieted about the Issue and Success of our Endeavours, which is very unbeseeming a Christian.

5. 'As oft as thou receivest any Blessing from God, forget not to return unto him the Praise and the Glory thereof; acknowledging, that

whatsoever the Means have been, he is the chief Cause and principal Author of all those Benefits and Blessings which thou enjoyest.

CHAP. XIII.

Of our Behaviour in Secret.

IN Regard of the manifold Temptations whereunto we are subject, both when we are by our selves alone, and also when we are in Company with others: It is our Duty and will be our Wisdom to keep a narrow Watch over our selves, both in our Solitariness, and also in Company.

First, When we are alone, our Care must be, that we be neither ill employed, nor idle and unfruitful; but that we be taken up with spiritual and heavenly Meditations.

1. *For Solitariness is the Devil's Opportunity*; which he hath always been careful to embrace and improve to the outmost Advantage; as we see in *David*, who when he was walking alone upon the Roof of his House, then the Devil set upon him, tempted him unto Lust, and prevailed with him. And therefore, how doth it concern us to be then especially watchful over our selves?

2. *Because we are then in most Danger to be overtaken and foiled with our own sinful Lusts*; then are we most apt to let our Hearts in speculative Wantonness, and contemplative Wickedness, by feeding our Fancies, and pleasing our selves in ambitious, revengeful, lascivious and other wicked Thoughts. In which Respect, we ought in our Solitariness, carefully to watch over our Hearts, being then in greatest Danger of these spiritual Reps.

To this End, I shall commend that excellent but

ut too much neglected Duty of *Divine Medita-*
on, which is Twofold.

1. *Sudden and Occaſional*, 2. *Set and Deliberate*.

For the Nature of *Occaſional Meditation*; it is ſudden fixing the Mind upon ſome profitable ubject, occaſioned by ſomething that we ſee or ear. The which may be done at all Times, and n all Places, when we are at home about the Works of our Calling, or walking abroad. Of his ſudden and occaſional Meditation there may e much Uſe, by Reaſon of the Variety of Objects which preſent themſelves to our view; for very Creature that we behold doth afford unto us plentiful Matter of ſpiritual and heavenly Meditation: From each of them we may and ought to take Occaſion to meditate of God, and of his Attributes ſhining in them; as his Power, Goodneſs, Wiſdom, and other Attributes.

For Motives thereunto, take theſe Three.

1. It will be a ſpecial Means to keep worldly, wanton Thoughts, and idle Motions out of thine Heart. For if thou give up thy ſelf to Idleneſs, not labouring to poſſeſs thy Mind with ſome good and profitable Meditation; in that it will both furniſh thee with Matter, and prepare thine Heart to commune with God.

3. Hereby thou ſhalt make a right Uſe of the Creatures. The Creatures are baſe unto thee, if thou only employ them and not take out ſome ſpiritual Leſſon from them.

Thus much of ſudden and occaſional Meditation.

A Word or Two of the Set, ſolemn and deliberate Meditation, in Regard there are many excellent Treatiſes publiſhed on that Subject,

I shall therefore briefly shew you; *First*, The Nature of the Duty. *Secondly*, Give you some Rules and Directions to be observed therein.

I. For the Nature of it, what it is? I Answer,

A Set and deliberate Meditation, is a serious applying of the Mind to some spiritual or heavenly Subject, discoursing thereof with thy self, to the End thine Heart may be warmed, thine Affections quickned, and thy Resolutions heightned to a greater Love of God, hatred of Sin, &c.'

II. The Directions to be observed therein are these.

1. *Let the subject Matter of thy Meditation be wholly Spiritual and Divine.* Thus any Part of the Scripture is a fit Subject for thy Meditation; as also God, or any of his Attributes; as his Omnipotency, Eternity, Immutability, Omnipresence, Omniscience, Holiness, Wisdom, Mercy, Justice, Love, Faithfulness, and other Excellencies of God: As also the blessed and happy Estate wherein our first Parents were created by God, and that miserable Estate whereinto they implunged themselves and all their Posterity, by their Disobedience against God in eating the forbidden Fruit, and the Estate of Redemption by Jesus Christ, and the transcendent Love of God in giving his Son for us, and the unconceivable Love of Christ in undergoing a bitter cursed Death for our Redemption.

2. 'Let the particular Subject thou pitchest 'upon for thy Meditation be suitable to thy pre-'sent State and Condition': To that End, it will be thy Wisdom in setting upon this Duty, to observe the Frame and Temper of thine Heart.

If

If thou findeſt thine Heart ſad and heavy, then fix thy Meditation upon thy Sins, that ſo thou mayeſt turn thy Sorrow and Sadneſs for outward Things into a Sorrow for thy Sins. But if thou findeſt thine Heart lightſom and chearful, then fix thy Meditation on the incomprehenſible Love of God, or on the Freeneſs of his Grace, or on the Bounty of God, eſpecially towards thy ſelf.

3. 'Having pitched thy Thoughts upon ſome particular Subject ſuitable to the preſent Frame and Temper of thine Heart, continue thy Thoughts upon it, till thou haſt found thine Heart warmed, and thine Affections quickned therewith'; which indeed is the main and principal End of this Exerciſe.

4. Theſe Things premiſed by way of Preparation, fall upon the Work itſelf, which conſiſteth of Three particular Heads.

The *Firſt* I may call Cogitation, whereby I mean a Diſcourſing of the Underſtanding about the Subject Matter pitched upon, a calling to mind of ſeveral Truths that belong thereunto. As if the Subject of thy Meditation be Death, then call to mind, and ſeriouſly think, as of the Certainty of Death, ſo alſo of the Uncertainty of the Time thereof; both in Regard of the Place where, the Manner how, and the Time when; and then to argue the Neceſſity of a continual Expectation of, and Preparation for Death.

The *Second* is Application, to make ſome cloſe Application to thy ſelf of thoſe Truths thou haſt called to mind, for the warming of thine Heart, and quickning of thine Affections.

The *Third* and laſt Particular, is Reſolution, a reſolved Purpoſe of Heart to do this, or that:

as if the Subject Matter of thy Meditation hath been Death, and finding thine Heart throughly affected with the Apprehenſion thereof, eſpecially of the Uncertainty of the Time of thy Death, reſolve thereupon to be the more careful in embracing every Opportunity of doing Good, thinking it may be the laſt that will be afforded unto thee; as alſo to live in a continual Expectation of, and Preparation for Death, by a daily renewing thy Peace with God.

CHAP. XIV.

Of our Behaviour in Company.

AS thou muſt be watchful over thy ſelf when thou art alone, ſo likewiſe when thou art in Company looking into thy Behaviour therein; and the rather, becauſe we are generally more apt to tranſgreſs in Company, then when we are alone: Therefore I ſhall ſet down ſome Directions to guide thee when thou art in Company.

But, *Firſt*, It will not be amiſs to premiſe an Argument or two to perſwade thee to make choice of the Good and Godly, and by no Means of wicked and ungodly Perſons for thine ordinary Converſe: As alſo a preparatory Advice or two, for the better fitting and preparing of thee to improve thy Converſe with Men to the beſt ſpiritual Advantage.

1. *Therefore highly prize, and earneſtly ſeek the Company of ſuch as are Godly*, whereby thou wilt find a greater Increaſe in thy Piety, Knowledge, Faith, Zeal, and all other Graces. And it may be obſerved, that where the People of God do not aſſociate themſelves in holy Communion, there is little Thriving in Grace and Godlineſs, tho'

tho' they live under never ſo powerful a Miniſtry,

2. *Avoid as much as may be, the Society of wicked and profane Perſons, eſpecially ſuch as are Scoffers at Godlineſs and Religion.*

1. Becauſe we are very apt to be corrupted with the Contagion of their Sins. 2. We are in Danger to be involved in their temporal Plagues. 3. We ſhall thereby encourage and embolden them in their wicked and profane Courſes; it being a great Encouragement unto wicked Men, to go on in their wicked and ſinful Courſes, whereas they are countenanced with the Company of the Godly.

Now for the better fitting and preparing thy ſelf for profitable Converſe when thou art in Company, I ſhall only give theſe two Advices.

1. That thou mayeſt be the better furniſhed with Matter for uſeful Diſcourſe, often and ſeriouſly meditate with thy ſelf on ſome general Head of Divinity; as of our wretched and miſerable Condition by Nature, of the Allſufficiency of Chriſt's Sacrifice, of the Vanity and Uncertainty of all earthly Things, of the Shortneſs of this Life, of the Day of Judgment, or the like. By often contemplating of theſe, or ſuch like Things, with thy ſelf in Secret, thou wilt be better enabled to Talk and Diſcourſe of them in the Preſence of others, and that to their Good and Edification, as well as to thine own.

2. Before thou goeſt into Company, be earneſt with God in Prayer for Grace to order thy Converſation and Diſcourſes, that they may tend, as to the Glory of his Name, ſo to thine own and others Good and ſpiritual Advantage.

These Things thus premised, come we now to the Directions for the good Government of thy self when thou art in Company; which I shall lay down, 1. More generally. 2. More particularly. 1. In Reference to thy Behaviour in good Company. 2. In Reference to thy Behaviour in Bad.

The general Directions for thy Behaviour in Company are these.

I. *Let thy Carriage and Conversation be humble*, willing to communicate thy Counsels, Comforts and Experiences to the poorest and meanest Christians, and to partake of their Counsels, Comforts and Experiences: not disdaining to learn any good Thing of those who in several Respects are much thine Inferiours.

II. *In all thy Converſings with Men labour to be fruitful and profitable, both to thy self and others*, by receiving and doing all the good thou canst.

1. *To thy self, by receiving all the good thou canst from others.* To this End, when thou art in the Company of others, diligently observe in what Gifts and Graces any doth excel, (for God hath dispensed various Gifts unto his People, all are not alike qualified) and then labour to draw forth those Gifts and Graces to thine own spiritual Good and Advantage.

2. *To others, by communicating unto them such good Things as thou conceivest most suitable unto their present State and Condition.* The more good thou communicatest unto others, the more will God communicate unto thee.

III. *Often lift up thine Heart unto God in some short ejaculatory Prayer, that he would open thy Lips that thy Mouth may shew forth his Praise*; that he would enable thee to speak, that thy Words and

Short

Diſcourſes may tend to the Good and Edification of others, miniſtring Grace to the Hearers.

Having thus given thee general Directions for thy Behaviour in Company, come we now to the more particular Directions, referring to thy Behaviour in good Company.

I. When thou art in good Company, triſte not away thy Time with worldly Conferences and Diſcourſes, as the common Fault of too too many is, whereof St. *Bernard* complained in his Time, *Nihil de Scripturis, nihil de ſalute agitur animorum, ſed nugæ & riſus, & verba proferuntur in ventum.* But let the Subject of thy Diſcourſe rather be ſome ſpiritual Matter.

II. *Labour to turn the Current of worldly Diſcourſes into ſpiritual*; to that End, watch every Opportunity which may occaſion any Digreſſion from worldly Matters, into ſome ſpiritual and heavenly Subject.

III. *Be ready to communicate and impart ſuch ſpiritual Gifts and Graces as thou haſt received.* Haſt thou any competent Meaſure of ſaving Knowledge? Communicate thy Knowledge unto others, by acquainting them with the Myſteries of Salvation: Haſt thou found Comfort after thy ſpiritual Troubles and Deſertions? Haſt thou found Support under thy Trials and Temptations? Haſt thou found gracious Anſwers and Returns to thy Prayers? Haſt thou got the Victory over any Luſt or Corruption? Freely and willingly communicate and impart unto others the Experiences thou haſt had of God's Mercy, Power and Goodneſs, in thy ſeveral Straits and Exigencies, directing them to ſuch Ways and Courſes wherein thy ſelf haſt found much Good and Benefit. This we find expreſly comman-

The particular Directions referring to our Behaviour in bad Company are these;

I. *When by Reason of some common Occasion thou art in bad Company, (for otherwise as we shewed before, thou art by all Means to avoid it) see that thy Conversation be with a Dove-like Innocency, blameless and harmless*, according to that Exhortation of the Apostle, in *Phil.* 2. 15. The Truth is, there is scarce a better Means to propagate the Gospel, and to fasten it on the Affections of natural Men, than the fair Carriage and honest Conversation of the Professors thereof. It is as the Odour of Christ's Ointment, the Fragrancy whereof draws the Affections of others.

II. *Be careful that thou partake not of their Sins*; which Direction the Apostle giveth, *Eph.* 3. 11. *Have no Fellowship with the unfruitful Works of Darkness.* He meaneth, that they should no way communicate, or be Partakers with their Sins, which he calleth the *Works of Darkness.*

Quest. *How may we be said to partake with others in their Sins?*

Answ. Men partake of others Sins, as by provoking them to Sin, so by approving their Sin. Men approve others Sins openly, or covertly; openly by Word or Deed.

By Word, 1. When they commend others for their Sins. 2. When they patronize and defend them in their Sins.

3. When they sooth them up, and flatter them therein. Men approve others Sins by Deed, when they be Companions and Agents with them in the same Sins. Covertly Men approve others Sins when they tacitly consent unto them. He may be said tacitly to consent, that either revealeth not the Sin

Sin he knows, when he ought, or shews no dislike of it when he beholds it. And this oftentimes is as hurtful in Respect of the Offender, as ill Counsel; for as evil Speech moveth Men to Sin, so evil Silence leaveth Men in Sin. *Ut malus Sermo inducit in peccatum, sic malum silentium relinquit in peccato.* Aug.

III. *Grieve and mourn for the Sins thou discernest amongst them.* It is noted of, and commended as a special Grace in sundry of God's Saints, that they have been greatly troubled in themselves at the Dishonour done to God even by the Sins of others; as *Moses, Nehemiah, David, Jeremiah*, and others, *Deut.* 9. 18, 19. *Neh.* 1. 4. *Psal.* 119. 158. *Jer.* 13. 17.

IV. *When thou observest any Wickedness committed by thy Neighbour, reprove him for the same*: Which Duty we find much pressed upon God's People in the Scriptures, *Lev.* 19. 17. *Thou shalt not hate thy Brother in thine Heart, thou shalt in any ways rebuke thy Brother, and not suffer Sin upon him.* Wherein are implied two Things.

1. That he who doth not reprove his Brother when he seeth him do amiss, doth indeed hate him, and not love him; for there is no Love like the Love of Reproof.

2. That by not reproving thy Brother, thou suffereſt him to run on, and continue in his Course of Sin, which will at last prove his Destruction.

For the right Manner of performing this Duty, both certain general Rules must be observed, and also Particular, according to divers Circumstances. General Rules are these.

1. *He that reproveth another, must lift up his Heart in Prayer unto God*, that he would so guide his

his Tongue, and move the others Heart, that his Reproof may be profitable unto him. For without God's Blessing, all our Admonitions and Reproofs will prove but Words spoken in the Air.

2. *Our Reproofs must be done in Love*, aiming therein at our Brother's Good, and not at all at his Disgrace. For as the Apostle speaketh, 1 *Cor.* 16. 14. *All Things must be done in Love*: And as all Things, so especially this of Reproof. Concerning particular Rules, both the State of the Party reproving, & of the Party reproved and the Quality of the Sin, together with Time and Place must be observed.

1. The State and Condition of the Party reproving must be observed. As they who have Authority over others have greater Liberty to reprove, so if they have to deal with notorious, scandalous Offenders, they then may and must do it.

1. *With Authority*, as the Apostle exhorteth, *Rebuke with Authority*, Tit. 2. 15.

2. *Sharply*, so the Apostle commendeth, *Rebuke them sharply*, Tit. 1. 13. The Word in the *Greek* ἀποτόμως translated *Sharply*, properly signifieth *Cuttingly*, or *to the quick*. *Eli* failed herein, though he reproved his Sons for their Wickedness, yet it was not sharply, and to the quick, but with too much gentleness and mildness.

2. *The Mind and Disposition of the Party reproved must be observed.* For if he be flexible and ingenuous, he must with Mildness be reproved, even *with the Spirit of Meekness*, as the Apostle *Paul* expresseth it, *Gal.* 6. 1. But yet Severity must be used, when Lenity prevails not.

3. *The State and Condition of the Party reproved, is to be observed.* For,

1. If it be our Superiour, it must be done with all

ll Reverence and Humility, rather beseeching nd exhorting, than plainly rebuking: as *Naman's* Servants did their Master, 2 *Kings* 5. 11, 13.

If the Party to be reproved be our Equal, then t must be done without all Bitterness, even with ll Love. Reproof is a bitter Pill, and therefore it must always be rolled with Sugar, expressing much Meekness of Spirit and Compassion of Heart; shewing in the Hatred of our Brother's Sin, our Love of his Person.

4. *The Quality of the Sin reproved must likewise be observed.*

1. 'Private Offences must be privately reproved': For saith our Saviour, 'If thy Brother trespass against thee, go and tell him his Fault between thee and him alone', *Matth.* 18. 15. But open and scandalous Offences must be reproved openly, 1 *Tim.* 5. 20. *Them that sin*, viz. openly, and with Scandal, *rebuke before all*, i. e. before the whole Assembly of the Church, that others also may fear.

2. 'Sins directly tending to God's dishonour must be reproved with an holy Zeal and Indignation'. Christ thus often reproved the Scribes and Pharisees, and thus *Peter* reproved *Simon Magus*, *Acts* 8. 20.

5. 'The Seasonableness of the Time must with great Wisdom be observed'. To Rebuke a Drunkard in his Drunkenness, is Folly; *Abigail* knew as much, and therefore said nothing to *Nabal* in his drunken Fit, but in the Morning when the Wine was gone out of him. So neither is it seasonable to reprove a Man for his Passion in his Passion; wait rather for a fit Time, till a Man's Fit and Passion be over.

6.

6. *The ſeaſonableneſs of the Place muſt likewiſe be obſerved.* Unleſs it be for due and juſt Cenſure, let it not be in publick Aſſemblies, open Streets, with the like. But if by the Way thou obſerveſt a Man ſin, whom thou knoweſt not whether ever thou ſhalt ſee again or no; then, as privily as thou canſt, thou mayeſt meekly rebuke him. Thus ſhalt thou manifeſt thy Zeal for God's Glory, thine hatred of Sin, and thy Care for thy Brother's Salvation.

CHAP. XV.

Directions to the Rich.

AS the Apoſtle *Paul knew how to be abaſed, and how to abound, how to be full, and how to be hungry*, Philip. 4. 12. that is, he had learned in the School of Chriſt, how to carry himſelf Chriſtian-like in a Rich, and in a poor Eſtate; ſo it will be a Point of ſpecial Wiſdom in us to know how to carry our ſelves Chriſtian-like through Variety of Conditions; how to manage every Eſtate. For your better Help herein I ſhall give you ſome Directions.

1. How to carry your ſelves Chriſtian-like in a Rich and full Eſtate.

2. How to carry your ſelves Chriſtian-like in a poor and mean Eſtate: For the former:

1. 'Look up unto God, and often think of him 'as the Author and Donor of all the good Things 'thou doeſt enjoy.' When thou haſt gotten 'Wealth, ſay not, *This I have gotten by my own 'Wiſdom and Policy*: For how many Men of as great Underſtanding and Wiſdom as thy ſelf, have not the Tythe of thy Eſtate? Neither ſay, *This I have gotten by mine own Travel, Pains,* and

and Endeavours: For how many Men have been as industrious as thy self, and yet have not found that Success which thou hast done? And therefore say with *Job*, Chap. 1. 21. *The Lord hath given.*

II. *Bless God for what thou hast: In every Thing give Thanks*, saith the Apostle, 1 *Thess.* 5. 18. *for this is the Will of God in Christ Jesus concerning you.* As if he had said, This is that the Lord by his Son Jesus Christ hath signified to be his Will; and after a Sort, the whole he requireth of us, for all the Mercies we receive from him. And therefore as thou receivest any Mercy and Blessing from God, fail not to give unto him the Praise and Glory thereof.

III. *Labour to see God's special Love in common Mercies.* For what good will the Enjoyment of any Thing do thee, unless thou canst see God's Love to thee, as well as his Bounty therein.

Quest. *How may I know that these outward Mercies, which I do enjoy, are bestowed upon me in Love and Favour?*

Answ. 1. If they inflame thine Heart with a Love to God, causing thee to love him the more, because he hath been so bountiful unto thee. For this is a sure Rule 'Whatsoever causeth Love, cometh from Love'. Examine therefore, whether these outward good Things which thou doest so plentifully enjoy, have wrought up thine Heart to a true Love of God: For if so, then thou mayest assure thy self, that they were bestowed upon thee in Love; and thou mayest look upon them as Tokens of God's especial Love and Favour.

2. 'If thou findest in thy self a willingness to Honour God in the Use of these good Things thou

thou haſt received from him, by laying out a Portion thereof towards the Maintenance of God's Worſhip, or the Relief of God's Poor, then thou haſt a comfortable Evidence that they are beſtowed upon thee in Love.

3. If it be the Grief of thine Heart that thou doeſt not anſwer the loving Kindneſs of the Lord towards thee; that thy Converſation is ſo unſuitable to his gracious Diſpenſations towards thee; that thou do'ſt not in any Meaſure live up to his Bounty towards thee; this is an evident Sign, that what thou haſt received from God, was beſtowed upon thee in Love, and thou mayeſt look upon them as Tokens of his ſpecial Love and Favour.

IV. Beware of being puffed up with Pride, and Labour to be humble under thine Abundance; to be low in thine own Thoughts, when thou art high in the World; which indeed will prove thy Glory. For Humility is an Ornament, as the Apoſtle *Peter* impleth under that Word, ἐγκομβώσασθε, *be clothed, or decked with Humility*, as with an Ornament, 1 *Pet.* 5. 5. Many Men think Humility a Debaſement; but the Spirit of God counteth it an Ornament: Therefore, ſaith the Apoſtle *James*, Chap. 1. 10. *Let the rich Man glory in that he is made low*; that is, let him glory in his Humility, becauſe God hath given him an humble and lowly Heart, notwithſtanding his Riches and Greatneſs in the World; becauſe he hath a low Mind in an high Condition; for it is the Glory of rich Men, that when God hath made them high in the World, they are low and humble in their own Thoughts.

V. Labour for the true ſpiritual Riches; namely

ly, saving sanctifying Graces, that thy self may be rich, and not thy Chest only. And truly rich Men, of all others, stand in most Need of sanctifying Graces in Regard their Riches are great Snares unto them, and Occasions of Sin, as a long Coat is in greater danger to be daggled than a short one. Oh! therefore beg of God, that he would not put thee off with the Things of the World; but that together with his outward Blessings he would give thee his inward Blessings, true saving, sanctifying Graces, especially the Grace of spiritual Poverty, which is the Foundation of Blessedness; as *Matth.* 5. 3. 'Blessed are the poor 'in Spirit, for theirs is the Kingdom of Heaven'. It was an excellent Speech of *Luther*, when the Princes of *Germany* sent him in great Presents, *valde protestatus sum, me nolle sic ab eo satiari*, *I protest*, saith he, 'the Lord shall not put me 'off so'. Do thou in the like Manner take up the same Resolution.

VI. Earnestly labour and seriously desire in the Use of all Means an Interest in Christ, in whom are Riches and Treasures above all the Riches and Treasures of the World. He is that Pearl of great Price, that Treasure hid in the Field, for which the wise Merchant went and sold all that he had. *Abraham*, tho' he had Abundance of all outward Things, yet cries out, *What is all this, seeing I go Childless?* Do thou in like Manner, in the Enjoyment of thine outward Abundance, cry out; *Lord, what is all this, seeing I go Christless?*

VII. Communicate out of thy Store towards the Relief of others. Giving to the Poor, as it is a Duty incumbent upon all that are able, so e-

spec-

ſpecially upon the rich. The Apoſtle *Paul* there-
fore willeth *Timothy*, 'To charge ſuch as are rich
'in this World, that they do Good, that they be
'rich in good Works', 1 *Tim.* 6. 17.

The better to quicken you up to this Duty, conſider theſe few Things:

1. Thus is an eſpecial End of God's giving more to ſome than to others, that they who have more Abundance, ſhould thereout give to them that need: This Inference doth St. *Paul* make, (2 *Cor.* 8. 14. 15.) from the Diſtribution of *Manna*, *Exod.* 16. 18. For they who gathered more than was needful for themſelves and their Households, gave of their Abundance to ſuch as had not enough.

2. Rich Men are not Lords of the Abundance which they have, but Stewards, and muſt diſpoſe thereof according to the Mind of the Lord, that is, ſome Part thereof to the Poor. And therefore of all unmerciful Men, ſuch as are rich, and have enough for themſelves and others too, are worthy of moſt Blame. Such an one was that rich Man in the Parable, of whom it is ſaid, *Luke* 16. 19, &c. *that he was clothed in Purple and fine Linnen, and fared ſumptuouſly every Day*; and yet it is implied, that he afforded not to poor *Lazarus the Crums that fell from his Table.* Let ſuch unmerciful rich Men well weigh the End of that rich Man, and be hence forward ſtirred up to take due Notice of a main Duty that lieth upon them, which is to be free and forward, liberal and bountiful in diſtributing to the Neceſſities of the Poor. It is not ſufficient for rich Men to do good, unleſs they be *rich in good Works.* As your Riches are God's

Seed

eed for you, ſo your good Works are your Seed own for God; as you ought to bring forth a rop anſwerable to God's Seed, ſo will God g ve ou a Crop anſwerable to your Seed. In this Reſpect ſaith the Apoſtle, 2 Cor. 9. 6. *He that ſoweth bountifully, ſhall reap bountifully.* Tho' God eward none by Way of Merit for their Works ake, yet *God will render to every Man according to his Deeds*, Rom. 2. 6. So all rich Men hall loſe nothing by being rich in good Works, but rather gain very much thereby.

It is the great Miſtake in many, to think that what they give to the Poor is loſt; whereas in truth it is the beſt Means of increaſing their Eſtate. Prov. 11. 24. ſaith the wiſe Man; *There is that ſcattereth and yet increaſeth; and there is that withholdeth more than is meet, but it tendeth to Poverty.* And again, Prov. 19. 17. *He that hath Pity upon the Poor, lendeth unto the Lord; and that which he hath given, he will pay him again.* Here you have, as I may call it, a Bill of God's own Hand, in which He doth acknowledge himſelf a Debtor to every merciful Man.

CHAP. XVI.

Directions to the Poor.

HAving given Directions to the Rich, I come now to give Directions to the poorer Sorts who ſtand in as much Need as the Former.

I. *Labour to be content with thine Eſtate*, as being that Portion God hath allotted unto thee, and repine not againſt his Providence, becauſe thou haſt not a larger Allowance; which is the Counſel of the Apoſtle *Paul*, 1 Tim. 6. 8. *Having Food and Raiment, let us be therewith content.*

Queſt.

Quest. Wherein doth this Contentedneſs conſiſt?

Anſw. In bringing down your Minds to your preſent State and Condition. It is the great Miſtake of many, to think that Contentedneſs conſiſteth in Abundance, in raiſing up their Eſtate to ſuch a Pitch, conceiving they ſhould then be contented: Whereas indeed, true Contentedneſs conſiſteth rather in an Evenneſs and Suitableneſs and Proportion between a Man's Eſtate and his Mind; ſo that he is the contented Man, whoſe Mind and Deſire lieth level with his Eſtate.

The better to perſwade the poorer Sort to this Duty of Contentedneſs, I ſhall propound ſome few Conſiderations:

1. *That ſuch as have convenient Food and Raiment, enjoy as much as the richeſt Men on Earth*; whereupon ſaith the Apoſtle in the formentioned Place, 1 Tim. 6. 8. *Having Food and Raiment, let us be therewith content.* Tho' a Man poſſeſs never ſo much of this World's Goods, yet doth he enjoy no more thereof than himſelf eateth and weareth; for the Reſt goeth to others, and is nothing to him. So that the rich Man can have no more real Good from his great Eſtate, than his Servants have, for their Bellies muſt be filled, and their Backs clothed out of his Eſtate, as well as his own.

2. That every Man's Eſtate is ordered by God, who, as he is the ſovereign Lord of Heaven and Earth, and may do with us what he pleaſes, ſo he is infinite in Wiſdom, and thereby knoweth what Eſtate is beſt and moſt Convenient for us, even better than we our ſelves. Yea, and is rich in Mercy and Goodneſs, and thereby willing and ready to do that which in his Wiſdom he knoweth

to be best and most convenient for us: Which if it were seriously considered, would be a special Means to work up our Hearts to some Measure of Contentedness in our meanest Estate and Condition.

3. That Riches are great Hinderances in the Way to Heaven; mark what our Saviour saith, Luke 18. 24, 25. 'How hardly shall they that 'have Riches enter into the Kingdom of God'? Implying Riches to be a great Hinderance to Mens Salvation. Is it not then an Evidence of God's Love to thee, that he maketh thy Way and Passage to Heaven less difficult and dangerous, than thy rich Neighbours? Surely when thou comest to die, thou wilt have little Cause to complain of thy Want of Plenty and Abundance.

II. *Labour to be rich in Grace*: Yea, the poorer thou art in Purse, labour to be the richer in Grace, and then thy worldly Poverty will be no Hinderance to thy spiritual Preferment, but rather a Furtherance; in that it puts thee into a better Capacity; seeing they are the Poor of the World, whom the Lord usually makes rich in Faith, and Heirs of his Kingdom. And we often read that the *Poor received the Gospel*, not only the Poor in Spirit, but the Poor in Purse. And therefore tho' thine outward Condition be poor and mean, yet know, thou art as capable both of Grace here, and of Glory hereafter, as any whatsoever. Stir up thyself therefore by fervent praying, diligent reading, and frequent hearing of the Word, to grow in Grace, yea, to grow rich in Grace, that tho' thou art Poor here, yet thou mayest be an Heir of Heaven; and when thou diest, with *Lazarus*, be received into *Abraham's* Bosom.

III. *In thy greatest Wants and Exigences, labour to live by Faith in God's Providence*, resting confidently upon Him for a comfortable Supply of all needful temporal good Things. For thine Encouragement thereunto, take Notice of that gracious Promise, Psal. 34. 10. *The young Lions do lack and suffer Hunger; but they that seek the Lord, shall not want any good Thing.* He doth not say, they shall have Abundance; but, *they shall want Nothing that is good for them.* And therefore said our Saviour, *Matth.* 6. 25, 26. 'Take no Thought for your Life, what 'ye shall eat, or what ye shall drink; nor yet 'for your Bodies, what ye shall put on; is not 'the Life more than Meat, and the Body than 'Raiment? Behold the Fowls of the Air; for 'they sow not, neither do they reap, nor ga'ther into Barns; yet your heavenly Father 'feedeth them': Are ye not much better than they? Here our Saviour by several Arguments labours to dissuade his Disciples, from all distrustful Thoughts and Cares about their Food and Raiment, and to perswade them to live by Faith in God's Providence for the same.

1. The first Argument is taken, *a majore ad minus*, from the Greater to the less; as thus, God hath given you the greater Thing, therefore he will give you the less; he hath given you *Life*, therefore he will not deny *Food*; he hath given you a *Body*, therefore he will not withhold *Raiment*. This Argument our Saviour expresseth in these Words, *Is not the Life more than Meat, and the Body than Raiment?* Intimating, that God who hath given you a Life and a Body, will assuredly provide Food and Rai-

Raiment for them, which are leſs. He hath given you, *τὸ σῶμα*, your Eſſence, or Subſiſtance, therefore he will not withhold *τὸ ἔνδυμα*, any *Neceſſaries appertaining thereunto.*

1. Firſt, from the Means of Proviſion afforded to Men, which the Fowls of the Air want: For whereas Men plow and ſow, and reap and gather their Corn into Barns, and thereby have Means of Proviſion which the Fowls of the Air want; *for they ſow not, neither do they reap, nor gather into Barns*; that is, they have not, neither do they uſe the Means of Proviſion which Men do; yet are they not unprovided of convenient Food, for God feedeth them. Why then ſhould Men, who have ſuch Means of Proviſion, diſtruſt God's Providence, and thereupon vex and perplex themſelves with Care for Food, what they ſhall eat and what ſhall they drink, ſeeing God provideth for the Fowls of the Air, who have no ordinary Means of Proviſion?

2. The ſecond Argument is taken, *a minori ad majus*, from the leſs to the greater; and may be thus framed, he that provideth for Fowls, will much more provide for Men. But God provideth for the Fowls of the Air, therefore much more will he provide for Men; which Argument is here amplified and confirmed by two Reaſons.

2. *From the Excellency of Men above Fowls*, expreſſed in theſe Words. *Are ye not much better than they* Intimating, that Men are much better than the Fowls of the Air; and therefore ſeeing God provideth for the Fowls of the Air, much more will he provide for Men, eſpecially for his own Children. For who is there that feeds his Hawks and his Hounds, that will ſuffer his Children to ſtarve for want of convenient Food? And

therefore you have good Cauſe in all your Straits and Exigences, to live by Faith in God's Providence.

CHAP. XVII.

Of Chriſtian-like Carriage under Reproaches.

I. *Beware of manifeſting any Diſtemper or Paſſion under your Reproaches.* I deny not, but you may and ought to be ſenſible of the Wrong done to your Name; for as *a good Name is a precious Ointment*, Cant. 1. 3. ſo to have an evil Name is a great Judgment; and therefore you ought not to be inſenſible of the Wrong done to your Name by Slanders and Reproaches, ſaying, *Let Man ſpeak of me what they pleaſe, I care not, ſo long as I know mine own Innocency*; for tho' the Teſtimony of your own Innocency be a Ground of Comfort unto you, yet your Care muſt be not only to approve your ſelves unto God, but alſo unto Men, to be as careful of your good Names as poſſibly you can; but yet you are not to manifeſt any Diſtemper or Paſſion upon the reproachful Speeches of others againſt you.

For, 1. That will give others juſt Occaſion to conclude, that you are verily guilty of thoſe Things whereof you are reproached.

2. Your Diſtemper and Paſſion will much diſquiet your Spirits, and indiſpoſe you to the right Manner of performing any good Duty.

II. *Beware of returning Reproach for Reproach*, or Railing for Railing, which is very unbeſeeming a Chriſtian, being therein ſo unlike unto Chriſt, who as the Apoſtle *Peter* ſpeaketh, 1 *Pet.* 2. 23. *When he was reviled, reviled not again.*

III. *Seem to take little or no notice of thoſe Reproaches that are caſt upon you.* The wiſe Man ſaith, *Prov.* 19. 11. *It is the Glory of a Man to paſs over a Tranſgreſſion*; i. e. to ſeem to take no

notice thereof. And truly, it is the beſt kind of Revenge you can take of your Reproaches; for there can be no greater Vexation to your malicious Reproacher, than to ſee you take little or no notice of his Reproaches againſt you; and whoſoever will make Trial, ſhall find that his Adverſary is more vexed with his Silence, than if he ſhould return like for like.

IV. *When an evil Report is raiſed of you, be not ſo much inquiſitive who raiſed it, as to make a good Uſe and ſanctified Improvement thereof.* To this End know, and conſider that the Report raiſed of you is either true or falſe; if true, then you may diſcern the Finger of God at your Enemies Tongues End, pointing unto your Sins, and calling upon you to humble your ſelves for the ſame. But if the Report raiſed of you be falſe, yet you may hearken to it, as to a Call from God; look more narrowly over your ſelves, leſt you be overtaken with that Sin wherewith at the preſent you are falſly charged: for God knowing your Temper and Diſpoſition, happily ſeeth that you are inclinable thereunto, and therefore ſuffereth others to charge you therewith, tho' falſly, merely for the preventing thereof, that you may not be overtaken therewith. And thus may you make a good Uſe of the falſeſt and bittereſt Objections of your Adverſary againſt you.

V. *Labour to walk contrary to what is charged upon you tho' falſly.* As for inſtance, if you are charged with Hypocriſy, that you are no better than Hypocrites; labour the more for Sincerity, and reſolve to perform all you do out of Reſpect to God, more than unto Men. If you are charged with Pride, carry your ſelves the more hom-

humbly and lowly, that your Humility may appear unto all, and so your Conversation give your Enemies the Lie.

VI. *Go and spread your Reproaches before God in Prayer*, as good *Hezekiah*, did the Reproaches of *Rabshekah*; and make known your Case unto him, desiring Help and Strength from him, to bear them Christian-like, and then you shall not need to doubt of his gracious comfort and support.

CHAP. XVIII.

How to improve Losses, Crosses, and Afflictions.

IN Regard that all Men, so long as they live here in this World, are Subject to manifold Losses, Crosses, and Afflictions; therefore it is necessary that I should give you some Directions how to carry your selves in Reference thereunto.

The Directions are these.

I. When God shall exercise you with any Losses, Crosses or Afflictions, labour to bear them Christian-like. To that End observe these Rules.

1. *Bear them sensibly*: The Lord expects we should be sensible of the Weight of our Afflictions; he would not have us as Stoicks or Stocks, which are not affected with his Stripes; but like Children he would have us sensible of the smart of the Rod. Thus was *Job*, *Chap.* 1. 20.

There are two Extreams whereunto we are very prone to run in Times of Afflictions; the one is a despising of Afflictions; the other is a fainting under them; both which are hinted to us by the Author to the *Hebrews* Heb. 12. 5. *My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.* These are the two Extreams we are carefully to avoid in Times of Afflictions.

1. Not

1. Not to despise or slight the Chastisement of the Lord, saying, If God will have my Estate, let him have it; if he will have my Husband or Wife, or Child, let him have them: This is a despising of the Chastening of the Lord, a little regarding, yea, a contemning thereof, as the Greek Word implieth, which is very displeasing unto God.

2. Not to faint under our Losses, Crosses, and Afflictions, as when Children die, then the Spirit of the Parent to die also; or when the Husband dieth, then the Spirit of the Wife to die also; this is a fainting under the Burthen of our Afflictions, as if they were unsupportable, not to be endured.

II. If you would bear Afflictions Christian-like, bear them with Patience and Silence, according to the Example of *David*, who when God laid his Hand upon his Back, he presently laid his Hand upon his Mouth; as appeareth by his own Expression, *I was dumb, I opened not my Mouth, because thou didst it*, Psal. 39. 9.

This patient Silent bearing of Afflictions, is opposed to two Things.

1. To an inward repining at the Dispensations of God toward you.

2. To the outward complaining and murmuring at them, both which you must carefully avoid.

1. You must carefully avoid all inward Repinings at the Dispensations of God's Providence towards you; whatsoever Storms are without you, yea, and blow upon you, yet your Heart within you should be calm and quiet. What tho' the Lord's Dealings with you be very sharp, yet you ought not to repine at them, but quietly and silently to submit thereunto, acknowledging the Equity of God's proceeding with you, that as he is Righ-

teous in all his Ways, so in Particular towards you, and thereupon to say with good old *Eli*, 1 Sam. 3. 18. *It is the Lord, let him do what seemeth him good*, and with our blessed Saviour, *Luke* 22. 42. *Father, not my Will, but thy Will be done.* And if you bear your Afflictions thus quietly, you shall bear them with much more Ease at present, and find them more profitable in the End.

2. As you must carefully avoid all inward Repining, so likewise all outward complaining and murmuring under the said Dispensations of God's Providence. As you must not entertain any hard Thoughts of God, as if he punished you above your Deservings, or more than you are able to bear; so neither must you express any discontented Words against the Lord's Dealing with you; for tho' a Christian may mourn under sad Providences, yet may he not murmur at them; tho' he may groan, yet not grumble; but quietly bear all Losses, Crosses and Afflictions, both in Opposition to all inward repining, and outward murmuring.

3. If you would bear your Afflictions Christian-like, you must bear them willingly and chearfully. To help you herein take these few Considerations.

1. *That no Afflictions befall any without the wise ordering Providence of God*; as *Eliphaz* implieth, *Job.* 5. 6. *Affliction cometh not forth of the Dust, neither doth Evil spring out of the ground.* Truly, there is not a Warrant comes to Arrest thy Body with Pain or Sickness, but it comes under the Hand and Seal of thy heavenly Father; there is not a *Habeas Corpus* comes to remove thy Yoke-fellow, Child, or Friend, but it is signed by thy heavenly Father. This Consideration hath been

a Ground of Comfort unto the People of God in all their Afflictions: *The Lord* (saith Job) *hath given, and the Lord hath taken away, blessed be the Name of the Lord*, Job 1. 21. And this must needs be a Ground of Comfort, yea, and Joy unto all the People of God, especially if you shall consider in the next Place.

2. *That the End God aims at in your Afflictions, is to do you Good, yea, some special Good, that could not be done so well in any other Way: The Lord chasteneth us for our Profit*, Heb. 12. 10. Every Cross will bring with it some Blessing or other, if the Fault be not in our selves; yea, the greatest Cross will bring the greatest Blessing.

3. As God doth intend our Good thereby, so when it hath effected that Good which God intended thereby, he will soon remove your Affliction from you: For the Lord taketh no Delight or Pleasure in your Pains or Sufferings, but *delighteth in Mercy*, Micah 7. 8. and therefore will not, neither can he suffer his afflicting Hand to lie long upon you, than in his Wisdom he seeth to be needful and necessary; for the effecting of that Good which he intends you thereby: and therefore if your Afflictions seem long unto you, know they are no longer than needs must, and that that Good for which God sent them, is not yet effected.

4. 'That God will either Proportion your Afflictions to the Measure of your Strength, or your Strength to the measure of your Afflictions': laying no more upon you than he will enable you to bear: according to that of the Apostle, 1 Cor. 10. 13. *God is faithful, and will not suffer you to be tempted above what you are able to bear.*

IV. If you would bear your Afflictions Chriſtian-like, you muſt bear them fruitfully, by labouring to make a ſanctified Uſe and Improvement of them, whereby they will become comfortable Bleſſings unto you; for a ſanctified Affliction is a great Bleſſing.

Queſt. 'What Courſe ſhould I take to have my 'Affliction ſo ſanctified unto me, that I may be 'able to ſay with *David*, *It is good for me that I have been afflicted*, Pſal. 119. 71?

Anſw. I. In every Affliction take notice of the Diſpleaſure of God againſt thee: for tho' the Lord doth ſometimes afflict his Children for the Trial and Exerciſe of their Graces, rather than for any Diſpleaſure he hath conceived againſt them, as in *Job*'s Caſe it was; yet uſually he ſtrikes not till he be provoked by our Sins: and therefore it will be thy Wiſdom in every Affliction, to take notice of the Diſpleaſure of God againſt thee.

II. 'Search into thine own Heart, and labour 'to find out the Cauſe of God's Diſpleaſure a-'gainſt thee': for it is not for nought that God afflicts thee, ſomething or other is amiſs in thee, which God would have amended and reformed: and conſidering that the Lord doth not only in general correct us for our Sin, but viſiteth our ſpecial Sins with ſpecial Judgments and Afflictions: Therefore whenſoever the Lord viſiteth thee with Sickneſs, or exerciſeth thee with any Affliction, know, it is thy Duty to make a ſtrict Search and diligent Enquiry into thine own Heart, for the ſpecial Sin or Sins God aims at therein, to find out the Plague of thine own Heart. Thus did the People of God under their ſad Affliction, year they called upon one another to the Practice of this

Duty

Duty; *Let us search and try our Ways*, said they, *Lam.* 3. 40. For as the Diſeaſe can never be well cured till the Cauſe thereof be firſt found out and diſcovered; ſo neither can any Affliction be ſanctified and removed, till that which hath occaſioned it be in ſome Sort found out and diſcovered.

For the better Diſcovery of the particular Sin or Sins God aims at in thine Afflictions, take theſe few Rules and Directions.

1. When God viſiteth thee, or any of thy dear Relations with Sickneſs, or exerciſeth thee with any Affliction, or doth but ſhake his Rod over thee, ſet thy ſelf as in his Sight and Preſence, and then examine thy Soul and Conſcience throughly; make an exact Survey and Search into every Corner thereof, to find out the particular Sin God aimeth at.

2. Take Notice what Sin thy Conſcience doth firſt bring to thy Remembrance; for Conſcience is God's Deputy to convince thee, and to tell thee, that by living in the Practice of ſuch and ſuch a Sin, or in the Omiſſion of ſuch a Duty, thou haſt juſtly brought upon thee ſuch a Judgment, as thou mayeſt ſee in the Example of *Joſeph's* Brethren, who for their Cruelty towards their Brother, adjudged themſelves worthy of all the Miſeries which they ſuffered; for their Conſciences it ſeems in their Diſtreſs, chiefly checked them for that; therefore they had good Ground to ſuſpect that to be the Cauſe of their preſent Diſtreſs, under every Croſs and Affliction, therefore liſten to the Voice of Conſcience, which will deal impartially with thee.

3. Take ſpecial notice of the Kind of thine Affliction: for it is God's uſual Manner to puniſh

Sin in Kind, by way of Retaliation; obſerving an Analogy, Proportion and Similitude between the Quality of the Sin, and the Puniſhment which he inflicteth; and ſo leadeth us, as it were, by the Hand, that we may come to find and feel it by his Guidance and Direction; for Mens Puniſhment often bears the Image and Superſcription of their Sin upon it. Thus God oftentimes puniſheth Drunkards with Dropſies, and covetous Men with Thieves, who rob them as they have robbed others. Thus God often puniſheth our profaning of his Sabbaths, by inflicting ſome judgment upon us on that Day; and our careleſs Neglect of Family-Duties, by taking away Family-Relations. Thus there is oftentimes a Proportion between Mens Practices and God's Puniſhment; by comparing whereof we may many Times come to find out the particular Sin, or Sins for which God afflicts us.

4. When God's afflicting Hand is upon thee, conſider for what Sin eſpecially thou haſt often been reproved, either by the Motions of God's Spirit, or by the Admonitions of his Miniſters, or by the Checks of thine own Conſcience, and yet has refuſed to reform the ſame; thereupon ſuſpect that Sin in ſpecial to be the Sin at which the Lord aimeth in thy preſent Affliction; for it is uſual with God to proceed from Words to Blows, to make us give more diligent Heed thereunto.

5. Be earneſt with God in Prayer, that he would help thee in this Search, that he would diſcover and make known unto thee the Sin, or Sins at which he eſpecially aimeth. Thus did *Job*, Chap. 10. 2. *Shew me*, ſaith he, *wherefore thou contendeſt with me*; for what Sin, or Sins thou doeſt

doeſt thus afflict me. And afterwards he cries out in his Afflictions, *Make me to know my Tranſgreſſion and my Sin*, Job 13. 23. In like Manner do thou in thine Affliction, fly unto God by Prayer, beſeeching him to ſhew unto thee wherefore he doth ſo contend with thee, and to make known unto thee what is thy Tranſgreſſion, and thy Sin, that hath provoked his Diſpleaſure againſt thee.

III. 'Having found out the particular Sin God 'aimed at in thine Affliction, then go and confeſs 'it unto God in Prayer with the aggravating Cir-'cumſtances thereof'; freely judging and condemning thy ſelf before God for the ſame, with a broken and contrite Heart; to ſuch as confeſs their Sins, there is a Promiſe of Forgiveneſs made, 1 *John* 1. 9. To thy Confeſſions and earneſt and fervent Prayer unto God, as for the Pardon and Forgiveneſs of thy Sins, through the Merits of Jeſus Chriſt; ſo for Reconciliation with that God whom thou haſt ſo much provoked by thy Sins. Beg of him, as to love thee freely, ſo to receive thee graciouſly, and not to contend with thee for ever.

IV. 'Wherein ſoever upon thine Examination, 'thou findeſt thy ſelf to have been Faulty, thou 'muſt endeavour to amend and reform; for as the End of thy Search is to diſcover what is amiſs in thee, ſo the End of thy Diſcovery is to amend and reform what hath been amiſs in thee. And truly without this, it will little avail thee to pray unto God, for the Removal of thine Affliction; for the Lord himſelf noteth Continuance in Sin, to be the chief Cauſe of the Continuance of his Hand of Affliction upon his People, *Iſa.* 9. 12, 13.

V. 'Tho' Afflictions are ſpecial Opportunities

for

'for ſpiritual Advantage, yet ſeeing they are not 'of themſelves able to work any Good in thee, 'without the ſpecial Aſſiſtance of God's Spirit 'working together with them, be earneſt with 'God in Prayer for a ſanctified Uſe and Improve-'of them'; that as he doth afflict thee, ſo he will teach and inſtruct thee by his holy Spirit, how to make a good Uſe thereof, to the ſpiritual Advantage of thine own Soul. In all thy Addreſſes unto God in Prayer, beg of him that no Affliction may paſs away unſanctified; and pray more for the Sanctification of them than for their Removal.

VI. 'In the Time of thy Affliction vow and 'promiſe unto God better Obedience for the Time 'to come'; that thou wilt be more careful in the avoiding of thoſe Sins, for the Commiſſion whereof, and in the performing of thoſe Duties, for the Omiſſion whereof thy Conſcience checks thee. *David*, in *Pſal.* 66. 14. ſpeaks of Vows which he had made unto God in the Day of his Trouble and Diſtreſs; and truly this vowing unto God Newneſs of Life, better Obedience, and a greater Watchfulneſs over our ſelves for the Time to come, is a neceſſary Duty to be oft performed by us, eſpecially in the Time of our Sickneſs, and that in Regard of the Weakneſs of our Fleſh; for howſoever in our Sickneſſes and Afflictions there may be good Motions, Purpoſes and Intentions in our Minds, yet through the Weakneſs of our Fleſh, we are apt to ſtart from them. Now a Promiſe and Vow is a ſpecial Means to keep us from ſtarting from our good Motions and Purpoſes, *Per votum firmobiliter voluntas firmatur in bonum.* Aquin. *Sum.* 2. 2. *q.* 88. *art.* 6.

VII. 'Be careful to perform the Vows and Pro-

'miſes

miſes thou makeſt unto God in the Day of thy Trouble and Diſtreſs; for by thy Vow thou haſt bound thy ſelf to Performance; and therefore, ſaith the wiſe Man, *Eccleſ.* 5. 4, 5. *When thou vowe-eſt a Vow unto God, defer not to pay it; for he hath no Pleaſure in Fools:* Noting it to be egregious Folly in any to be forward in making Vows unto God, and then afterwards to be backward in performing what they vowed.

CHAP. XIX.

How to cloſe the Day with God.

HAving ſhewed how to walk with God, all the Day long, I come now to ſhew you how to cloſe the Day, and ly down with God in the Evening.

The Directions may be brought to theſe two Heads I. Such as concern our Behaviour in the Evening. 2. Such as concern our Behaviour at our going to Bed.

I. The Directions which concern our Behaviour in the Evening, are theſe:

1. *Withdraw thy ſelf into ſome ſecret and retired Place, and there look back, and call to Mind how thou haſt ſpent the Day.* Conſider how thou haſt performed the forementioned Duties belonging to the ſeveral Parts of the Day; to that End, put theſe Queſtions to thy ſelf.

1. How did I awake in the Morning? Were my Morning Thoughts upon the World, and the ſatisfying my Luſts? or upon God, and ſome of his glorious Excellencies?

2. Did I ſo ſoon as I was up, offer unto God my Morning-ſacrifice of Prayer and Thankſgiving: firſt in Secret, and then with my Family?

3. After what Manner were they performed by

me?

me? Did I do them out of Form and Custom? or out of Conscience in Obedience to the Command of God? Did I draw near unto God with my Heart, as well as with my Body? Did I put forth the Strength of my Affection in Prayer, or was it performed after a cold and formal Manner, with much Deadness of Heart, and Distractions of Mind?

4. Have I read my Portion of Scripture this Day, or no? Did I do it overly and slightly, or with an holy Reverence, as in the Sight and Presence of God? And have I meditated on what I read, that so I might the better remember the same?

5. Have I this Day been watchful over my Thoughts, not suffering any wanton, worldly or vain Thoughts to lodge in my Heart; but with Detestation rejected, and cast them out so soon as they have risen there?

6. Have I been watchful over my Words, avoiding all unchast Speeches, and unsavoury Discourses, not suffering any corrupt Communication to proceed out of my Mouth, but that which was good to the Edification of others?

7. Have I this Day been watchful over all my Ways and Actions, making God's Word my Rule, and his Glory the chief End and Aim of them all? Have I commended all my Businesses unto God by Prayer, not enterprising any Thing without seeking Direction, Assistance and a Blessing from Him? And have I set God always before me, walking as in his Sight and Presence?

8. Have I this Day wittingly adventured upon the committing of any known Sin? Have I thereupon humbled my self before God, and turned unto him by true and unfeigned Repentance, or not?

9. Have I seasoned and sanctified my Meals with some-

some spiritual Communication, and useful Discourse, dropping something of the Mercy, Goodness and Bounty of God, that thereby my Soul, as well as my Body, might be fed and nourished?

10. Have I followed my worldly Businesses with spiritual Affections, often lifting up my Heart unto God in some heavenly Ejaculations? And have I been just and honest in all my Dealings with Men, abhorring to get any Thing by wicked and deceitful Courses?

11. What hath been my Carriage in Secret? Have I there let out my Heart in contemplative Wickedness, by feeding my Fancy, and pleasing my self in ambitious, revengeful, Lascivious, and other wicked Thoughts? Or have I improved my Privacy, by fixing my Thoughts upon some spiritual and heavenly Subject, discoursing thereof with my self?

12. What have been my Behaviour in Company? Have I trifled away the Time in worldly Conferences and sinful Discourses, giving too much Way to the satisfying of my carnal Lusts and Pleasures? Or have I laboured to be fruitful and profitable therein, both to my self and others?

As he is the Tradesmen that every Day in the Evening, taketh an Account of his worldly Losses and Gains; so he is the best Christian that every Day in the Evening, taketh an Account of his spiritual Losses and Gains, whether he go forward or backward in the Ways of Godliness. History tells us of many Heathens who were wont every Evening to revise the Transactions of the Day; as of *Sextus* the Roman Philosopher, of whom it is recorded, that every Evening as he was going to Bed, he would question his

Soul

Soul, *What Evil he had healed, what Vice he had withstood that Day, in what Regard he was better than before.* An Example worthy our Christian Imitation, and a Shame it would be to us to fall short of Heathens herein.

II. 'Call to Mind the Passages of God's Providence towards thee, and treasure them up in thy 'Heart and Memory, labouring to make a Right 'Use of them'. The Truth is, it is an Argument of a profane and irreligious Heart to let the remarkable Passages of God's Providence, pass away without any due Observation of them. For as the *Psalmist* speaketh, Psal. 111. 4. *The Lord hath so done his marvellous Works, that they ought to be had in Remembrance.* Therefore it is thy Duty, and will be thy Wisdom, as in the Day to take Notice of all the Passages of God's Providence towards thee, so in the Evening to call them to Remembrance, that they may take the deeper Impression upon thee.

III. 'If thou hast been moved unto Anger in the 'Day-Time, let not the Sun go down upon thy 'Wrath', Eph. 4. 26. whereby the Apostle implieth such a speedy Suppression of Anger, that it may not sleep with thee; for, saith he, in the next Verse, *This is to give Place to the Devil*: Who, saith *Gregory*, in the Night Season cometh to the angry Man in his Bed, and setteth before him the Greatness of the Wrong done unto him, and aggravateth the same by all the amplifying Circumstances thereof, to heighten up his Anger to a Revenge; therefore, saith the Apostle, *Let not the Sun go down upon your Wrath.*

IV. Before thou goest to Bed, be sure to offer unto God thine evening Sacrifice of Prayer and

and Thanksgiving. This is hinted unto us under the Law, where the Lord required his *evening Sacrifice*, as well as his *Morning*, Exod. 29. 38, 39. Therefore much more doth he require an Evening, as well as a Morning Sacrifice now under the Gospel. And truly, if thou shalt lye down in thy Sins unrepented of, thou may'st haply awake with Hell-flames about thine Ears. And therefore far be it from thee to presume to go to thy Bed, before thou hast offered unto God thine Evening Sacrifice of Prayer, and therein heartily begged the Pardon and Forgiveness of all thy Sins, in and through the Merits and Mediation of Jesus Christ. Should'st thou put off the Performance of this Duty till thou art in thy Bed, as the Practice of too too many is, it is very likely thou wilt fall asleep before thou hast made any great Progress therein. And those Prayers which thou makest in thy Bed, will prove but drousie, yawning Prayers at the best. Therefore be sure to offer up thine Evening Sacrifice before thou goest into thy Bed, and, if conveniently thou canst, before Supper: For by Experience we find, that our Bodies are much more drowsie, and our Spirits much more dead and heavy after Supper than before.

Having shewed thee the Duties to be performed by thee in the Evening, before thy going to Bed: I come now to the Duties to be performed by thee at thy lying down.

1. *Take all Occasions of holy and heavenly Meditations*: To this End, as thou art putting off thy Clothes, think how it will not be long before thou be stripped of all, and go out of the World as naked as thou camest into it; which

God

Job excellently expresseth, Job 1. 21. *Naked came I out of my Mother's Womb, and naked shall I return thither*: Not into his Mother's Womb again, for that is impossible; but to the Grave, the Womb of the Earth, and common Mother of all. So that his Meaning is, I shall go out of this World as I came into it. Hence Death is called an *Unclothing*, (2 *Cor.* 5. 4.) because it strips a Man of all his Ornaments, not only of his Apparel, but also of his Honour, Wealth and Riches.

How should the Consideration thereof stir thee up to labour for the true Riches and spiritual Clothing? I mean, the saving Graces of God's Spirit, and the Robe of Christ's Righteousness, and then thou shalt not go out naked, but adorn'd and enrich'd.

Again, as thou art laying thy self down in thy Bed, let the Bed mind thee of thy Grave, thy Sheets mind thee of thy Winding-Sheet, and thy Sleep mind thee of Death; for Death is but a Kind of Sleep: Sleep is a short Death, and Death is a long Sleep. Hence *Sleep* and *Death*, are often put the one for the other in Scripture, and Death is often set out by Sleep, *Deut.* 31. 16. *Dan.* 12. 2. *John* 11. 11.

4. As thou art going to Sleep, commend thy self both Soul and Body, with thy Relations into the Arms of God's Protection, knowing that they are safe whom the Lord keepeth. And then labour to fall asleep as thou art meditating of some good Thing; for so will thy Sleep be more sweet, thy Dreams more comfortable, and thine Heart in a better Plight when thou awakest.

CHAP.

CHAP. XX.

Directions for ſanctifying the Lord's Day.

HAving ſhewed you how to walk with God on the Week-days; I ſhall now ſhew you how to walk with God on the Sabbath-day; ſo as it may prove a comfortable Day unto you. To this End, I ſhall,

1. *Give you ſome Grounds for the Change of the Sabbath, from the Laſt Day of the Week to the Firſt*, proving our *Lord's-day* to be now the true Sabbath.

2. *Give you Directions how to Sanctify the ſame.*

3. *Add ſome Motives to quicken you up to a conſcionable Obſervation of the Directions.*

Grounds for the Change of the Sabbath, from the Laſt Day of the Week to the Firſt, are briefly theſe;

1. *Divine Inſtitution*, even the Inſtitution of Chriſt himſelf. Which appeareth two Ways.

1. *By the Title given to the Firſt Day of the Week*; namely, the *Lord's Day*; for whatſoever in holy Writ is ſaid to be the *Lord's* denominatively, of that Chriſt is the Author and Inſtitutor. As for Inſtance, the *Lord's Supper*, becauſe he inſtituted it. *The People of the Lord*, becauſe he choſe them. *The Lord's Meſſengers*, becauſe he ſends them. Upon the ſame Grounds the firſt Day of the Week is denominatively called the *Lord's Day*; and that not by *Creation*, for ſo every Day is from the Beginning; but by *Divine Inſtitution*, becauſe it was inſtituted by Chriſt the Lord, for Divine Worſhip and Service, and for the *Memorial* of the great Work of Redemption wrought by him. Agreeable hereunto

to is that of Saint *Auguſtine*, who ſaith, That the Apoſtles appointed the Lord's Day to be kept with all religious Solemnity, becauſe in that Day our Redeemer roſe from the Dead; and therefore it is call'd the *Lord's Day*. *Dominicum diem Apoſtoli religioſa ſolemnitate habendum ſanxerunt; quia in eodem Redemptor noſter a mortuis reſurrexit, quique ideo Dominicus appellatur*, Aug. Serm. 151. de Tempore.

2. *By the Practice of the Apoſtles, who conſtantly aſſembled together on the Firſt Day of the Week*, which is our *Lord's Day*; and that without Doubt, upon the Command of Chriſt himſelf: For whereas he continued Fourty Days on Earth after his Reſurrection, before he aſcended into Heaven; it is ſaid, *in that Time he gave Commandments unto his Apoſtles, and ſpake unto them of the Things pertaining to the Kingdom of God*, Acts 1. 2, 3. That is, He inſtructed them how they ſhould change the Bodily Sacrifices of Beaſts, into the ſpiritual Sacrifices of Prayer and Praiſes: the Sacrament of Circumciſion, into the Sacrament of Baptiſm: the Sacrament of the Paſſover, into the Sacrament of the *Lord's Supper*. And then likewiſe, he inſtructed his Apoſtles touching the Change of the Sabbath into the *Lord's Day*. To which agreeth that of learned *Junius*, who ſaith poſitively: *That the Change of the Sabbath was not by the Tradition of Men, but by the Obſervation and Appointment of Chriſt*, who both on the Day of his Reſurrection, and on every Seventh Day after, unto his Aſcenſion into Heaven, appeared to his Diſciples, and came into their Aſſemblies. Herepon we read the Apoſtles met

met together on every First Day of the Week to preach the Word, and to communicate the *Lord's Supper*, as *John* 20, 19, 26. *Acts* 2. 1. *Acts* 20. 7. and in divers other Places. And we find it expresly ordained by the Apostle *Paul*, that the weekly Collection for the Poor should be on that Day, 1 Cor. 16, 1, 2. 'Now concerning the 'the Collection of the Saints, as I have given 'Order to the Churches of *Galatia* even so do 'ye: Upon the First Day of the Week, let e-'very one of you lay by him in Store, as God 'hath prospered him, &c.' And why on that Day? Surely no other Reason can be imagined: but that their assembling together to partake of the Ordinances of God, was wont to be on that Day: and therefore because Works of Charity suit well with Duties of Piety, and that by the Ordinances then dispensed, they might be stirred up to a more free and chearful Contribution: The Apostle ordained also, that the Collections for the Poor should be on the same Day, *viz.* the First Day of the Week.

II. 'Another Argument proving the First 'Day of the Week, commonly called the Lord's 'Day, to be the true Christian Sabbath now un-'der the Gospel, may be taken from the con-'stant Practice of the Church, and People of 'God, since the Apostles Times.' As I have shewed you, that it was the Practice of the Apostles to observe the First Day of the Week, which is Argument enough to warrant the Day, they being guided by the Spirit of Christ in an especial Manner: so it doth clearly appear, that it hath been the Practice of all holy Men since the Apostles Times, to observe this Day, and that under

under the Name of the *Lord's Day*. *Ignatius* who lived in *Saint John's* Time, ſaith, *Omnis Chriſti amator Dominicum celebret diem, reginam, & principem dierum omnium*, Ignatius Epiſt. 3 *ad Magneſ.* that is, *Let every one that loveth Chriſt, keep holy the Lord's Day, which is the Queen of Days.* And *Euſebius* in his Eccleſiaſtical Hiſtory, *Lib.* 4. *Cap.* 22. Plainly ſhews how the Church and People of God, in ſeveral Ages after the Apoſtles Times, obſerved the Firſt Day of the Week, as inſtituted by Chriſt, and ordained afterwards by the Apoſtles. I might ſpend much Paper in ſhewing how this Day hath been obſerved in all Ages, from the Apoſtles Times to theſe Days. Now the conſtant Cuſtom of the Church is not to be ſlighted: That Expreſſion of the Apoſtle, 1 Cor. 11. 16. *If any Man ſeem to be contentious, we have no ſuch Cuſtom, neither the Churches of God.* Sheweth, that the Cuſtom of the Church is a Matter to be regarded.

III. 'The Reſurrection of Chriſt both giveth 'a Ground for the ſanctifying of our Chriſtian 'Sabbath, and likewiſe ſheweth a Reaſon for the 'changing of the Day': For the Work of *Redemption* wrought by Chriſt, being far more excellent than the Work of Creation, did much more deſerve a weekly Memorial. That the Work of Redemption was more excellent, appears, in that it coſt more to redeem the World of God's Elect, than to create the whole World. For to create the World, it coſt God but a Word, as it were, *He but ſpake the Word, and it was done.* Pſal. 148. 5. But to redeem the World of God's Elect, it coſt no leſs than the precios Blood

of

of the Son of God: So that this Work hath swallowed up the former, as the Temple did the Tabernacle. And we who live after Christ's Resurrection, are as much bound to the Celebration of the First Day of the Week, as they who lived before to the last.

It is very observable, that a Seventh Day hath been observed to the Honour of God ever since the Creation; and such a Seventh as never a Week in the Alteration was without a Sabbath, and never a Week had two Sabbaths; for as the Week ended with the former Sabbath, so the next Week began with our Sabbath; which could not have been, if any other Seventh Day had been chosen.

If any shall ask why the Change of the Day is not more clearly expressed in the New Testament? I answer, Because there was no Question moved about the same in the Apostles Times. Which may likewise serve as a Reason why in the New Testament there is no express Command for the Baptising of Infants in Particular; namely, because there was no Question moved about the same in the Apostles Times.

II. Having given you some Grounds for the Change of the Sabbath from the Last Day of the Week to the First.

Come we now to the Directions how to sanctify the Lord's Day. To the Sanctification whereof two Things are required.

1. *An observing of a Rest.*

2. *A consecrating that Rest wholly to the Worship and Service of God.*

1. There must be a Resting and that from several Things. As,

1. *From all the ordinary Works of our Callings,*

which is expresly set down in the Commandment, *Exod.* 20. 9, 10. *Six Days shalt thou labour, and do all thy Works, but the Seventh Day is the Sabbath of the Lord thy God*; in it thou shalt not do any Work, *viz.* of thy Calling: and let not any pretend the Greatness of their Charge, as a Plea for their Working; but know assuredly, that what you get that Day by your Labour, will contribute little towards your Charge; for whatsoever is got on that Day will not be blessed of the Lord, but prove like *Achan*'s Wedge of Gold, which being got contrary to the Command of God, brought the Fire of God's Curse upon all the rest which he had lawfully gotten.

2. *From all Kind of* Recreations, especially such as tend to carnal and sensual Delight; which tho' they may be lawful at other Times, yet are unlawful in the *Lord's Day*, being as expresly forbidden by God himself as the Works of our Calling, as you shall find in *Isa.* 58. 13. where the Lord requires of his People, *That they turn away their Feet from doing their own Pleasures on his holy Day; and that they call the Sabbath a Delight, the Holy of the Lord, honourable, and honour him, not doing their own Ways, nor finding their own Pleasures.* And it is found by Experience, that Recreations do more steal away our Affections from heavenly Meditations, and distract us in God's Service, than the Works of our Calling: Whereupon S[illegible]*ugustine, Quanto melius est arare, quam saltare in Sabbato?* Aug. *Enarrationem tituli*, Ps. 91. *How much better is it to plough on the Lord's Day, than to dance?*

3. *From all immoderate Eating and Drinking*, whereby we are fitter to sleep than to attend up-

on

on the Ordinances of God. And therefore how blame-worthy are they who make the Lord's Day a Day of Feasting their Neighbours and Friends? For tho' it be lawful upon this Day to make such Provision as shall be convenient for our own Families, and for the Relief of our poor Neighbours; yet to make solemn Feasts upon this Day, (as is the Custom of too many) whereby Servants are kept from the publick Ordinances, and our selves and Guests are more indisposed to the Duties of God's Worship and Service, must needs be unlawful. And therefore, tho' we be not forbidden upon the Lord's Day to kindle a Fire for the Dressing of Meat, yet we must take heed that we make not such a Flame as shall kindle the Fire of God's Wrath against us.

4. *From all worldly Words, and discoursing of earthly Affairs. Not speaking thine own Words,* saith the Prophet *Isa.* 58. 13. which imports Talking and discoursing of worldly Matters on the Sabbath Day. For where the Lord hath commanded the whole Man to rest from worldly Works, there he commands, as the Hand to rest from Working, so the Tongue from Talking of worldly Matters. But in the Fourth Commandment, the Lord hath commanded the whole Man to rest from worldly Works, *Exod.* 20. 10. where he saith, *Thou shalt do no Manner of Work,* &c. Therefore he commands the Tongue to rest from Talking of worldly Matters, as well as the Hand from working of Servile and worldly Works. How blameworthy then are they, who make the Lord's Day a Reckoning Day with Workmen and Servants, or at least a Visiting Day amongst their Friends and Neighbours, and so consequently a Day of idle

Tattle about their Profit, Pleasures, or other Mens Matters?

5. *Abstain from worldly Words, as from worldly Thoughts as much as we can:* For,

1. *Know that every Commandment extends to our very Thoughts, binding them as well as the outward Actions.* As for Example, the Sixth Commandment from murtherous Thoughts, as well as from the Act of Murther. The Seventh from Adulterous and lustful Thoughts, as well as from the Act of Adultery. The Eight from covetous Thoughts, as well as from the Act of Covetousness.

2. *Know that the Lord requireth not only the outward Man and external Actions to be consecrated unto him, but especially the inward Man.* In which Regard we ought as much as possibly we can to sequester our Thoughts from worldly Matters, that they may be wholly taken up with Spiritual and heavenly Meditations.

6. *There is another Rest expected from every one on the Lord's Day, and that is, a Resting from Sin*; which we ought to do as much as in us lieth at all Times, but especially on the Lord's Day, which ought to be kept as an holy Rest. And truly we cannot offer unto God a greater Indignity, than to serve the Devil in the Works of Darkness on the Lord's Day, which is consecrated to the Honour and Service of God. Thus much of the First Particular requisite to the Sanctification of the Lord's Day; namely, an observing of a Rest.

II. Come we now to the *Second*, viz. *A consecrating that Rest wholly to the Worship and Service of God.* For it is not enough that we keep a Rest, but

but we must keep an holy Rest, barely to Rest on the Sabbath Day, is but a Sabbath of Beasts. *We must remember the Sabbath Day to keep it Holy.* For this is the chief End whereunto the outward Rest tendeth. Now the Consecration of the Sabbath's Rest consists. 1. In our Preparation thereunto. 2. In a conscionable Performance of those Duties the Lord then requireth of us, which may be brought to two Heads, *viz.* 1. *Duties of Piety.* 2. *Works of Mercy.* Duties of Piety are of three Sorts: 1. *Publick.* 2. *Private.* 3. *Secret.* The which because they are interchangeably mixed with one another, therefore I shall interchangeably speak of them. The Duties to be performed by Way of Preparation, are these:

1. *Remember the Day before Hand*, to the End you may so order and dispose of your worldly Affairs, that they may be dispatched in convenient Time on the Evening of the Sabbath, that so both your Selves and Servants may go to Bed in such Time, that your Bodies may be well refreshed with Sleep, and your Minds fitted for the Duties of the Day. This the Lord intimateth in the Beginning of the Fourth Commandment, saying, *Remember to keep Holy the Sabbath Day.* Where by remembring it, may be meant a minding it before hand. How blame-worthy then are they, who sit up themselves, and keep their Servants so late up in the Night before the Sabbath, that they are inforced to lye longer in their Beds than ordinary on the Sabbath Day? Yea, and when they are come into the Congregation, are fitter to sleep than to hear. *Is this to remember the Sabbath Day to keep it Holy?*

2. *As your first awaking in the Morning, lift up*

your Hearts to God in Prayer and Thanksgiving, for that comfortable Rest and Sleep he hath vouchsafed unto you the Night past; For it is he that giveth his Beloved Sleep; and who reneweth his Mercy every Morning. And then beg of God the Assistance of his Spirit, to carry you through all the Duties of the Day.

3. *Rise Early on the Sabbath Day.* For in Regard there are, as secret Duties of Piety to be perform'd by you in your Closets, so private Duties of Piety in and with the Family, (if you live in a Family) before you go to the publick Congregation: Ye ought to rise so early, that you may have convenient Time for these Duties, and be at the publick Assembly at the Beginning of the Exercises. How blame-worthy then are they, who on the Week Days can rise betimes to follow their worldly Businesses but on the Lord's Day do ly longer in Bed than ordinarily, giving themselves up to their carnal Ease and Rest? Is this to keep Holy the Sabbath Day, thus to sleep away the first and chiefest Part thereof?

4. *In your Rising, let out your Hearts in a serious Meditation of Jesus Christ,* and of the great Things he hath done and suffered for you; and of the many good Tidings whereof in and thro' him ye are made Partakers.

5. 'So soon as you are up and ready, withdraw 'your self into some private Place, and there read 'some Portion of the Scriptures', which will be an excellent Means to season your Hearts, and compose your Minds; yea, hereby you will be the better prepared to hear the Word preached, and the better enabled to try the Doctrines delivered.

6. As Prayer is a Duty to be performed every

Morning,

'Morning', ſo eſpecially on the Lord's Day Morning, which is in ſome Meaſure to be ſuitable thereunto. Having therefore confeſſed your Sins, and begged the Pardon of them, together with Power againſt them, and Grace to ſerve God, then pray both for the Miniſter and for your ſelves.

1. *For the Miniſter*, that God would give him a Door of Utterance, that he may open his Mouth boldly to publiſh the Myſteries of the Goſpel; yea, that he may ſpeak the Word truly, ſincerely, powerfully, and profitably, delivering that which is ſuitable and ſeaſonable to your Condition.

2. *For your ſelves*, that God would baniſh out of your Head all worldly wandring Thoughts, which may diſtract your Minds in the Hearing of the Word, and choaking that heavenly Seed, and make it fruitleſs: And that he would give unto you, as Attention to hearken, ſo Underſtanding to conceive, Wiſdom to apply, Judgment to diſcern, Faith to believe, Memory to retain, and Grace to practiſe what you ſhall hear; that ſo the Word may prove unto you *a Savour of Life unto Life, and not a ſavour of Death unto Death.*

Theſe two laſt Duties, of *Reading the Word*, and *Prayer*, are not to be performed only alone in Secret but likewiſe with your Families, if ſo be you be Parents and Maſters of Families. And therefore, before you go to the publick Ordinances, call your Family together, and pray with them, as for other Things; ſo eſpecially for the Influence of God's Grace, and the Income of his Spirit upon your Hearts and Spirits in the holy Duties you ſhall take in Hand, that ſo you may perform them after ſuch a Manner, as Glory may redound to God's Name, and ſome ſpiritual Good

and Advantage to your own Souls. These are the Duties to be performed by Way of Preparation.

Having thus fitted and prepared your selves,

1. 'Call your Family together, your Children 'and Servants, and take them along with you to 'the publick Congregation, and let *Joshua*'s Resolution be ost in your Mind: *As for me and my House, we will serve the Lord*, Josh. 24. 15.

2. 'As you are going, consider whether you 'are going', *viz.* not to a Fair or Market, but to the House of God, where God himself is present to behold you, yea, where God himself speaketh by the Mouth of his Ministers.

3. Being come into God's House, set your selves as in the Sight and Presence of God, who not only observeth your outward Carriage and Behaviour, but likewise understandeth all the Imaginations of your Hearts, and is privy to every wandring Thought in Praying, Hearing and other holy Duties, which will be a special Means to keep your Minds from roving after other Matters.

Besides publick Duties, there are both private and secret Duties of Piety required to the true Sanctification of the Lord's Day, of which you ought to be as careful and conscionable, as of the publick Duties in the publick Congregation. For God requires the whole Day, and not a Part only. As therefore you would not be contented your Servants should work for you only an Hour or two on each of the Six Days; so neither should you yield less unto God, than you require for your selves.

By private Duties of Piety, I mean such as are performed in a private Family: And by secret, such as are done in some secret and retired Place between God and ones self alone. Now

Now the Private Duties of Piety, which are eſpecially required of ſuch who are Parents and Maſters of Families, and wherein every Member thereof are to join, are theſe:

1. *Repeating the Sermons they have heard with their Family*, and examining them one after another, what they remember, explaining the ſame unto them, which is commended to us by the Practice and Example of our Lord and Saviour Jeſus Chriſt, who when he was come home, ſaid unto his Diſciples, Matth. 13. 51. *Have ye underſtood all theſe Things?* viz. that he had preached to the Multitude. And Saint *Mark* ſaith, Mark 4. 34. *When they were alone, he expounded all Things to his Diſciples.* Whereupon one obſerveth, 'That Chriſt by his Example 'doth inſtruct every Maſter of a Family, how 'to carry himſelf in Reference to thoſe under 'his Charge on the Lord's Day, after their De'parture from the publick Congregation, *Chemnit Exem. cap. de diel. feſt.*

A Treble Benefit will follow hereupon.

1. In Reſpect of your ſelves; for the more you build up others, the more your ſelves are built up in Knowledge, Faith, and every Grace of God.

2. In Reſpect of your Children and Servants; for it will make them to hearken more attentively to that which is delivered in the publick Congregation, if they know they ſhall be called to an Account for the ſame when they come home.

3. It would much help both your ſelves and Servants in the Underſtanding, and believing of that which you have heard in the Publick, if at Home you would repeat it, and confer of it and examine the Proofs that have been delivered for the Confirmation of it.

II. *Pri-*

II. *Another private Duty is singing of Psalms*; or this may and ought to be performed in your Families as well as in the Congregation. This *David* commended for one Duty of the Sabbath as *Psal.* 92. 1. The Title of the *Psalm*, is, *A Psalm, or Song for the Sabbath Day.* And thus it begins, *It is a good Thing to give Thanks unto the Lord, to sing Praises unto thy Name, O most High.*

For the Manner of performing this Duty, the Apostle (*Col.* 3. 16.) giveth us these Directions in these Words, *Singing with Grace in your Hearts to the Lord.*

1. *First.* Therefore it must be *in the Heart*, or *with the Heart*; that is, our Hearts must go with our Voices, the one must be lift up as well as the other: For *God is a Spirit*, and therefore will be worshipped with our Hearts and Spirits, as well as with our Bodies. And truly, singing with the Voice, without the Concurrence of the Heart and Spirit, is no more pleasing unto God than a Sounding-Brass or Tinckling-Cymbal.

2. As we must sing with the Heart, so with *Grace in the Heart*; that is, we must exercise the Graces of God's holy Spirit in singing as well as in praying. Labouring to express the same Affection in singing the *Psalm*, as *David* did in penning it. As, if it be a *Psalm* of *Confession*, then to express some Humility, and Brokenness of Heart and Spirit in singing. If it be a *Psalm* of Prayers and Petitions, then must our Affections be fervent. If a *Psalm* of *Praises* and *Thanksgivings*, then must our Heart be chearful. And so must the Affection of the Heart be ever suitable to the Quality of the *Psalm*.

III. *Another private Duty to be performed with the Heart*, is Prayer. For if this Duty ought

to be performed every Day, twice at leaſt, *viz.* in the Morning and Evening, then eſpecially on the *Lord's Day*, which the Lord hath wholly conſecrated to his Worſhip and Service.

IV. 'Reading the Scriptures is another Duty 'to be performed in and with our Family', that ſo they may be acquainted with the Body of the Scriptures, yea, and with the Precepts and Promiſes, the Directions and Conſolations of the Word, for their Directions and Comforts

Beſides the Publick and Private, there are likewiſe *Secret* Duties to be performed by every one alone in their Cloſets or Chambers, which are briefly theſe:

1. 'Reading ſome Part of God's Word, or o-'ther good Books'.

2. 'Meditating of what you have heard or 'read that Day': Which is an excellent Means to make the Word both read and preach'd profitable to you, For as Meat, tho' it be never ſo wholſom, nouriſheth us not, if it be not concocted and digeſted; ſo is it with the Word of God, the Food of our Souls, if it be not by Meditation concocted and digeſted, it will nothing at all profit us; but being by Meditation digeſted, it will then prove effectual to the nouriſhing of our Souls.

3. 'Examining our ſelves' as, of our former Life and Converſation, ſo eſpecially of your Carriage the laſt Week, and of the Manner of performing the Duties of the Day. And as you ſhould be humbled for your failling therein, ſo you ſhould reſolve with the Aſſiſtance of God's Grace to be more watchful over your ſelves for the Time to come, and to be more careful in ſanctifying the Lord's Day, by a conſcionable Manner of performing the Duties thereof.

4. Praying unto God, is another Duty to be performed by you in *Secret*, as well as publickly and privately; yea, you should double and treble your Prayers on the Lord's Day. Under the Law, we read how the Lord required double Sacrifices, on the Sabbath Day; for besides the daily Sacrifices, two Lambs more were appointed to be offered upon the Sabbath Day, four in all, to shew the Holiness of the Day, *Numb.* 28. 9. 10. In like Manner ought you to double your spiritual Sacrifices of Prayers and Praises on the Lord's Day, earnestly beseeching him for Christ's Sake to pardon, as your Sins in general, so in special the manifold Infirmities and Imperfections which have passed from you in the Performance of your holy Services, and to enable you by his Spirit to perform them for the Time to come with more Life and Vigour, with more Fervency and Affection.

Having thus shewed you both the publick private, and secret Duties of Piety to be performed on the Lord's Day:

Come we now to the Works of Mercy, which is another Head of Duties that ought to be performed on that Day. And because Man consists of two Parts, *viz.* of Soul and Body, and both of them are subject to many Maladies; therefore the Works of Mercy may be brought to these two Heads:

I. *Such as concern the Soul.*

II. *Such as concern the Body of our Neighbour.*

I. The Works of Mercy which concern the Soul of your Neighbour, are these, and such like:

1. To instruct the Ignorant in Points of Doctrine needful, and necessary to be known.

2. To draw Sinners to Repentance, by setting before

before them, as the Severity of God's Juſtice againſt all impenitent Sinners, ſo the Freeneſs of his Grace, and Riches of his Mercy to all penitent Sinners.

3. To comfort ſuch as are Comfortleſs through an Apprehenſion of the Number and Haineuſneſs of their Sins, by ſetting before them the All-ſufficiency of Chriſt's *Sacrifice*, and the gracious Offers in the Goſpel, to all who find their Sins a Burthen to them.

4. 'To reprove and rebuke ſuch as are Scandalous and Offenſive in their Ways.

5. 'To reſolve the Doubtful'.

6. 'To ſtrengthen and eſtabliſh ſuch as are weak in Grace'.

By a conſcionable Performances of theſe, the *Pooreſt* that are, may be *Rich* in good Works.

II. The Works of Mercy which concern the Body of our Neighbour are theſe, and ſuch like:

1. 'Viſiting the Sick, and ſuch as are otherwiſe reſtrained of Liberty'.

2. *Relieving ſuch as are in Want.* The Apoſtle in 1 *Cor.* 16. 1, 2. Injoyning the *Corinthians* to lay up ſomething in Store every firſt Day of the Week, (which is the *Lord's Day,*) implieth, that that is a very fit Seaſon, not only to do ſuch Works of Mercy which are then offered unto us, but alſo to prepare for other Times. And ſurely, if every one would every *Lord's Day*, ſet a Part ſomething out of his Comings in that Week, for a Stock to give to charitable Uſes, much Good might be done thereby. For as Men by this Means will have more to give, than otherwiſe they will find in their Hearts to do on the Week-days, ſo they will give more bounti-

fully

fully, and more willingly becauſe the Stock out of which they give, is prepared before Hand; and (it being a *Sacred Stock*, by their voluntary ſetting a Part to ſuch an Uſe) their Conſcience will account it Sacriledge to lay it out any other Way. If poor Men that live by their Days Labour, and Servants that live by their Wages, would every Lord's Day lay up ſome Halfpennies, or Pence, for this End and Purpoſe, theſe might have, without any ſenſible Damage to themſelves, a Stock for the Poor. How much greater Stock would be for the Poor, if rich Men according to God's Bleſſing on them, would ſo do?

Beſides theſe Duties of Piety, and Works of Mercy, which are commanded to be done on the *Lord's Day*, there are ſome Things which the Lord permits unto us, in Regard of the Weakneſs and Infirmities of our Bodies, *viz. Sleep*, *Food*, and *Apparel*. Becauſe we cannot with Strength and Delight ſpend the whole Day in Sabbath Duties, without competent *Reſt*, *Food*, and *Apparel*; therefore it is lawful for us to ſpend ſome Time as in Sleep, ſo in appareling our ſelves, and in refreſhing our Bodies with Food, which otherwiſe would be ready to faint: But by a moderate Uſe of theſe, we are enabled to do the Things we take in Hand the more chearfully.

But herein Two Cautions ought carefully to be obſerved.

1. *You muſt ſpend no more Time about them than needs muſt.* Wherefore your Bodies being refreſhed with moderate Sleep you ought to get up early on the *Lord's Day*, as about Six or Seven of the Clock, and to uſe all poſſible ſpeed in dreſſing your ſelves, and not to ſit longer than

than Needs muſt at your Meals, that ſo you may have the more Time for the Duties of God's Worſhip and Service on his Day. And truly, ſince the Lord is ſo good and gracious unto you, as to afford you ſome Part of his own Day for the Refreſhment of your Bodies, far be it from you to abuſe his Goodneſs, by laviſhing away more Time therein than needs muſt.

2. *Second Caution*, Do them as the Sabbath Day Works; which is done two Ways.

1. 'By doing them for this End, that thereby 'you may be the better enabled to ſerve God. Thus when at your lying down the Evening before the Sabbath, you deſire God to give you quiet and comfortable Sleep, that thereby your weak Bodies, may be refreſhed, and you the better enabled to ſerve him the next Day in the Duties of his Worſhip and Service; this is a Sabbath's Sleep. In like Manner, when you eat and drink, for this very End, that your Bodies may be refreſhed, and your Spirits revived, and you thereby the better enabled with Chearfulneſs to ſerve God the remaining Part of the Day; this is a Sabbath Days eating and drinking.

2. 'By raiſing ſpiritual and heavenly Medita-'tions from the ſame'. At your firſt awaking, you ſhould call to Mind what Day it is; and having bleſſed God for your comfortable Reſt and Sleep that Night, you ſhould beg of him the ſpecial Aſſiſtance of his Grace, to carry you through all the Duties of the Day. When you are riſing out of your Beds, you ſhould think, as of the Reſurrection of Chriſt's Body out of his Grave early on that Day, ſo likewiſe of the Reſurrection of your Souls, here, out of the Death of Sin,

to the Life of Holineſs; and of your Bodies at the laſt Day, out of the Grave of the Earth, to the Life of Glory in Heaven. In your apparelling your Selves, you ſhould then think of the long white Robe of Chriſt's Righteouſneſs, and of the Happineſs of thoſe who have an Intereſt therein. When you are waſhing your Hands and Faces, then from the cleanſing Virtue of the Water you ſhould take Occaſion to meditate of the cleanſing Virtue of Chriſt's Blood, which alone waſheth your Souls from the filthy Spots and Stains of Sin. When you go to your Tables to partake of God's good Creatures, your corporal Food for the Nourishment of your Bodies, ſhould miniſter Occaſion of Meditating on the ſpiritual Food of your Souls, whereby they are nouriſhed into everlaſting Life. The Bread on your Tables, ſhould mind you of Jeſus Chriſt, who is the Bread of Chriſt, that came down from Heaven to quicken your dead Souls. Thus from every Thing ſhould ſhould you endeavour to draw Matter of ſpiritual and heavenly Meditation, labouring to keep your Hearts in an holy Frame all the Day long. What our Saviour ſaid to his Diſciples concerning the Loaves and the Fiſhes; gather up the Fragments, let nothing be loſt: The like he ſeemeth to ſpeak unto you concerning the *Lord's Day*, gather up the Parcels thereof, let no Part of the Day be loſt, no not the leaſt Minutes, which are precious, as the leaſt Filings of Gold.

As the Lord doth permit unto you ſome Things which your weak Bodies ſtand in Need of, that thereby you may be better enabled to ſerve him on his Day; ſo he is pleaſed to allow ſome Things to be done by you, even on his Day, tho' they

they hinder the Performance of the proper Work thereof; and they are ſuch Things as are of *abſolute Neceſſity.*

Queſt. *If you aſk, what I mean by Works of abſolute Neceſſity?*

Anſw. Such as muſt needs be done, and yet could not be done the Day before the Sabbath, nor put off to the Day after, without great Prejudice. But on the other Side, ſuch Things as do no Way further the Sanctification of the Day, but rather hinder the ſame, and may as well be done the Day before, or the Day after, or ſome other Time, ought not to be done on the *Lord's* Day.

Having thus done with Directions for the right Sanctification of the Lord's Day.

III. Come we now to the Motives to quicken you up to a conſcionable Obſervation of Directions.

1. 'A Right Sanctification of the Lord's Day, 'maketh much to the Honour of God.' Mark what the Lord himſelf ſaith to his Church in this Caſe by his Prophet *Iſaiah.* (*Chap.* 58. 13.) 'If thou turn away thy Foot from the Sabbath, 'from doing thy Pleaſure on my holy Day, and call the Sabbath a Delight, the Holy of the Lord, Honourable, and ſhalt honour Him.' Here it is expreſly ſaid, that by a right ſanctifying of the Sabbath, we honour God.

2. *A Right Sanctification of the Sabbath is profitable to your ſelves*; and that in a double Reſpect, 1. *In Regard of your outward temporal Eſtate.* 2. *In Regard of your inward ſpiritual Eſtate.*

1. *The Sanctification of the Sabbath is profitable in Regard of your outward temporal Eſtate.* For the more conſcionable any Man is in ſanctifying

the

any Man is in ſanctifying the Sabbath Day, the greater Bleſſing he may expect from God upon his Labour on the Six Days: For it is not your own Labour and Toiling, but the Bleſſing of God that maketh rich, *Prov.* 10. 22.

2. *The Sanctification of the Sabbath will be profitable, in Regard of your inward and ſpiritual Eſtate.* For this was one main End why the Sabbath was ordained; namely, *that God might by it, in the Uſe of his Ordinances, enrich our Souls with ſpiritual Bleſſings in heavenly Things.* And accordingly the Sanctification of the Sabbath is an eſpecial Means both to beget Grace, and to ſtrengthen Grace; For the Lord hath ordained it to be a Market Day to the Soul. And truly, were we but as ſenſible of the good of our Souls, as we are of our Bodies, the beſt Husbands that be, ſhould not more diligently keep Market Days, and Fair Days, than we would the Lord's Day.

3. *A right Sanctification of the Sabbath is very delightful to the People of God,* in that they do enjoy intimate Society and Communion with God in his Ordinances on that Day, which is the greateſt Happineſs poor Creatures can poſſibly attain unto in this Life, being an Heaven upon Earth to enjoy Communion with God, and ſome Degree of thoſe heavenly Joys which we ſhall enjoy hereafter more fully in Heaven. How ſhould the Conſideration hereof ſtir you up to a careful, conſcionable ſanctifying of the Lord's Day, that ſo you may taſte of thoſe ſweet Comforts and Refreſhments which others have ſo plentifully enjoyed?

4. *The Sanctification of the Sabbath will exceedingly promote the Life of Godlineſs all the Week following.* This is a certain Truth, that he who makes no Conſcience to keep holy the Sabbath

Day, will make little Conſcience of keeping a-
y of the other Commandments; ſo he may do
t without Diſcredit to his Reputation nor Danger
of Man's Law. But look how a Man is careful
nd conſcionable in the Performances of the Du-
ies of Piety to God on the Sabbath Day, in like
anner is he careful and conſcionable in the Per-
formance both of the Duties of Holineſs to God,
nd of Righteouſneſs towards his Neighbour on
he Week Days.

5. *Another Motive may be taken from the Equi-
y of ſanctifying this Day.* In that the Lord hath
fforded unto us Six Days in Seven for our own
Work & reſerved to himſelf but one for his Worſh
& Service whereas he might have required ſix Days
or his Worſhip, & afforded but one for our Work:
s it not moſt juſt and equal, that we ſhould make
Conſcience of giving unto God his Day, by con-
ecrating it wholly to his Worſhip and Service?
s *Joſeph* ſaid to *Potiphar's* Wife when ſhe temp-
ed him to Uncleanneſs, 'My Maſter hath not
kept back any Thing from me, but thee: be-
cauſe thou art his Wife: How then can I do
this great Wickedneſs, and Sin againſt God'?
Gen. 39 9. In like Manner ſay thou to thy vain
Companions when thou art tempted any way to
profane the Sabbath, 'God the ſovereign Lord
and Maſter of the World, hath kept back no
Time from me, but one Day, becauſe it was his:
How then can I do this great Wickedneſs, and
Sin againſt God'?

CHAP. XXI.

Directions for the worthy receiving of the Lord's Supper.

TO the worthy partaking of the Sacrament of
the Lord's Supper, theſe are three Sorts of

Duties required. 1. *Duties Antecedent*; that is such as must go before the Sacrament. 2. *Duties Concomitant*; that is, such as must accompany the Action of receiving. 3. *Duties Subsequent*; that is, such as must follow after.

1. For the *Duties Antecedent*, tho' they are many, yet they may be all brought under this one Head of Examination, which is not only commanded by the Apostle, 1 *Cor.* 11. 28. *Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup*: But urged and pressed upon us with greater Severity, than any Precept in the Book of God. For saith the Apostle in the same Place, he that through a Neglect of this Duty of Examination, *eateth and drinketh unworthily*,

1. *He is guilty of the Body and Blood of Christ*, Verse 27. 2. *He eateth and drinketh Damnation to himself*, Verse 29.

1. *To be guilty of the Body and Blood of Christ*, is in some Measure, to have our Hands in his bloody Death and Passion; and so by Consequence to be Partners with *Judas* in betraying him; with the Scribes and Pharisees in accusing him, with *Pilate* in condemning him, and with the cruel Soldiers in Crucifying him. As therefore thou wouldest not be found guilty of this horrid and dreadful Sin, put in Practice the Apostle's Counsel, namely, to examine thy self before thou presumest to partake of that Ordinance.

2. *He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself*; so our Translators render it: But the Word in the *Greek* translated *Damnation*, may as well signifie *Temporal Chastisements*, as *eternal Punishment*; for it is κρίμα non κατάκριμα. And

And questionless, as Hypocrites and Unbelievers while they eat and drink unworthily, eat and drink Damnation to themselves, if they repent not: So also such as are faithful and sincere Christians, when they through Infirmity and Negligence do partake of this Ordinance unworthily, incur thereby temporal judgments; as Sickness, Weakness, and sometimes Death it self. For, saith the Apostle, (1 *Cor.* 11. 30.) speaking of the believing *Corinthians*, who had not prepared themselves as they should to that Ordinance, *For this Cause many are weak and sickly among you, and many Sleep, or die.* For what Cause? Namely, because they received the Sacrament unworthily, and irreverently, without any Preparation, or Examination of themselves. I grant, the best Men cannot be said in themselves to be worthy to partake of this Ordinance; yet if thou beest a believing Christian, and doest sincerely endeavour to receive it in that Manner, and with such Affections as the Lord doth require of thee, thou mayest be said (how unworthy soever thou art otherwise) to be a worthy Receiver.

Having thus shewed the Necessity of the Duty of Examination, come we now to the Extent thereof; which may be brought to two Heads, *viz.*

1. *Thy Graces.* 2. *Thy Sins.*

First, *Thou must examine thy self of thy Graces*, more especially of thy *Knowledge, Faith, Repentance* and *Love*. Touching *Knowledge* I shall shew 1. What *Knowledge* is required of every worthy Communicant. 2. The *Necessity*. 3. The *Trial* thereof. 1. For the First, What *Knowledge* is required? I answer in General, Knowledge of all the fundamental Principles of Religion. In

In Particular, Knowledge of the Doctrine the Sacrament.

Its adamental Principles of Religion are such as our Salvation is founded upon, without the Knowledge whereof a Man cannot be saved; and they are these: That there is a God. That there is but one God. That that only true God is distinguished into three Persons, Father, Son, and Holy Ghost, all equally God. That that God is Creator and Governour of all Things. That all Things were made good by him, and are still governed by him righteously. That Man in Particular, was made perfectly righteous by him. That Man continued not long in his happy Estate, but fell by Transgressing the Commandment of God, in eating the forbidden Fruit. That we are guilty of *Adam's* Sin, being in his Loins when he committed that Sin. That every one of us brought into the World corrupted and polluted Natures, Natures as full of Sin, as a Toad is of Poison. That unto this original Corruption we have added a numberless Number of actual Transgressions, and that in evil Thoughts, evil Words, and evil Deeds. That by our Sins we have made our selves liable to the Wrath of God, to the Curse of the Law, to all Judgments and Plagues here, and to eternal Death and Condemnation hereafter. That no Man can free himself out of that miserable Condition whereinto by Sin he hath plunged himself, neither can any meer Creature help him. That God out of his free Grace, and rich Mercy, did send his owe Son out of his Bosom into the World to take our Nature upon him, that therein he might become our Surety and Redeemer. That Christ was both God and Man in one Person. That he was con-

conceived by the Holy Ghost, and born of the Virgin *Mary*. That he died upon the Cross to save his People from their Sins. That he arose again the Third Day from the Dead, ascended into Heaven, sits at the Right Hand of God, and makes continual Intercession for us. That by Faith we are made Partakers of Christ, and of the Benefits of his Death and Passion. That Faith is the Gift of God, wrought in us by the Spirit of God through the Ministry of the Word, whereby we receive Christ upon the Terms of the Gospel, and rest upon him alone for the Pardon of our Sins, for eternal Life and Salvation. That it hath pleased God to make with us in and through Christ, a new Covenant of Grace, wherein he hath promised the Pardon of our Sins, and the Salvation of our Souls, upon the Condition of Faith and Repentance.

Particular Principles concerning the Sacrament of the Lord's Supper, are these: That it was ordained by Christ himself, as a Memorial of his great Love in offering up his Life a Sacrifice for our Sins. That this, as well as the Sacrament of Baptism, is a Seal of God's Covenant, whereby he binds himself to perform his Promises made unto us in Christ for strengthning our Faith therein. That the outward Signs in the Lord's Supper are Bread and Wine, by which are set forth the Body and Blood of Christ, which the worthy Receivers by Faith do partake of the Sacrament. *That whosoever eats and drinks unworthily, is guilty of the Body and Blood of Christ*; and therefore that every one is to examine himself, lest he eat and drink Judgment to himself. Having thus shewed what is that Knowledge which is required in every worthy Communicant.

I. I shall now shew the Necessity thereof, which appeareth:

1. *Because without this Knowledge, a Man can never attain to any of the other Graces*; For an ignorant Man can never believe, nor repent, nor love God, or his Neighbour aright.

2. *Because without this Knowledge a Man cannot discern the Lord's Body*; which if he do not, *he eats and drinks Damnation to himself*, 1 Cor. 11. 29. And therefore it is absolutely necessary, that all who receive the Lord's Supper, *should discern the Lord's Body*; that is, should perceive that there is more to be received than that which is seen with the Eye of the Body: to the bodily Eye, there appeareth nothing but Bread and Wine upon the Table, but by virtue of the divine Institution, there is also Christ's Body and Blood; if this be not discerned, the Benefit of the Sacrament is lost. But it is not possible without Knowledge (which is the Eye of the Soul) to discern that Body and Blood under the Elements of Bread and Wine: Therefore is the forementioned Knowledge absolutely necessary.

II. For the third Particular, *viz.* The Trial of thy Knowledge, whether it be a true saving Knowledge, thou mayest know it by the Properties thereof, some whereof are these;

1. True saving Knowledge is Experimental, whereby a Christian hath a spiritual Sense and Feeling of what he knows. He hath not only a General and a Notional Knowledge of God, and of his own miserable Condition by Nature, and of Jesus Christ; but he hath likewise an experimental Knowledge of God, and of his Attributes, as of his Power in supporting him under his Trials and

Temp-

tations; or his Faithfulness in making good his Promises unto him. He hath likewise a lively Feeling of his own wretched Condition by Nature, and an experimental Knowledge of Jesus Christ; so that he knoweth Christ to be his Saviour and Redeemer, and resteth upon his Merits alone for Life, and for Salvation. By this then, try and examine thy Knowledge, &c.

2. *True saving Knowledge is Humble, and joined with Meekness of Spirit.* For the more true Knowledge a Man hath, the more he discerns his own Ignorance, yea, and Vileness, by Reason of his Sins; and therefore you shall find those Christians who were most eminent both in Knowledge and Grace to complain most, as of their Ignorance, so of their own base and naughty Hearts; as you may see in *Paul*, and others, *Rom.* 7. 24. *Eph.* 3. 8. and no marvel, considering that true saving Knowledge discovers unto a Man his own Vileness and Wretchedness by Reason of his Sins; his own Unworthiness, yea, his own Emptiness and Nothingness, in Regard of any Goodness of his own; whereas unsanctified Knowledge is apt to puff a Man up with Pride, and Self-conceit, even with the contemning and despising of others; which the Apostle plainly expresseth, 1 *Cor.* 8. 1. where he saith, *Knowledge puffeth up.* By this then, try and examine thy Knowledge, whether it be a saving Knowledge or no.

3. *True saving Knowledge is active, and operative, being ever accompanied with Profit and Obedience*; so that it worketh Reformation in the Heart and Life of him that hath it. By this then, try and examine thy Knowledge, whether it be a saving, sanctifying one or no.

II. *The second Grace necessarily required of every Communicant whereof thou must examine thy self, is Faith:* Concerning which, I shall shew you, 1. *What Faith this is.* 2. *The Necessity thereof.* 3. *Some Signs and Notes for the Trial thereof.*

1. For the First, What Faith this is?

I answer, a true, saving, justifying Faith, which may be thus described; 'Faith is a Grace wrought 'in the Heart of a Sinner by the Spirit of God 'through the Ministry of the Word, whereby 'being convinced of his sinful, miserable Condi'tion, and of all Disability in himself, or any o'ther meer Creature to free him out of the same, 'he goeth wholly out of himself unto Jesus Christ 'and receiving him as his All-sufficient Saviour 'and Sovereign, relieth upon his perfect Righte'ousness, and All-sufficient Sacrifice, for the Par'don of his Sins, and resigneth up himself unto his Will and Government.

II. *The Necessity of this Grace of Faith to every Communicant, appeareth,* 1. *Because without Faith it is impossible to please God in any holy Ordinance,* Heb. xi. 6. But true Faith will commend both our Persons and Services unto God; so that they shall find Acceptance with him, tho' they be full of Weakness and Imperfections. This made *Abel's* Sacrifice so acceptable to God: If therefore thou come to this Ordinance without Faith, instead of pacifying God, thou shalt purchase his heavy Displeasure.

2. 'Except thou hast Faith before thou approach'est to the Lord's Supper, the Sacrament cometh 'but like a Seal to a Blank, and serveth only to 'Seal up thine Unbelief and Condemnation. So that Faith is necessarily required of every worthy Communicant before he cometh to the Lord's Sup-

per: For that Ordinance is not inſtituted for the working of Faith, but for the ſtrengthning thereof. It was not inſtituted for ſuch as are out of Chriſt, to bring them in, but for ſuch as are in Chriſt, to bring them up in him. As a Man muſt be born before he can eat; ſo he muſt be begotten again by the Spirit of God, before he can feed upon the Body and Blood of Chriſt for his ſpiritual Nouriſhment. I do not ſay, that all who come to the Sacrament muſt have the ſame Meaſure of Faith; but it is neceſſary that they all have the ſame Truth of Faith.

III. For the *Third* Particular, the Trial of thy Faith, whether it be true and ſaving: Thou mayeſt know it by theſe two Characters, to omit many others. 1. *True Faith doth receive Chriſt in all his Offices*: Not only as a Prieſt to make Satisfaction and Interceſſion for us; but alſo as a Prophet to teach and inſtruct us, and as a King to rule and govern us. The true Believer doth as willingly caſt himſelf at the Feet of Chriſt, in Subjection to him, as into the Arms of Chriſt for Salvation for Him. He is as willing to ſerve Jeſus Chriſt, as to be ſaved by him; as deſirous to ſubmit to his Service, as to enjoy his Privileges. For in true Faith, there is not only a fiducial Reliance upon Chriſt and his Righteouſneſs, but alſo an univerſal Subjection to the Will of Chriſt, and a ready Submiſſion to his Government. Chriſt is held forth in the Goſpel, not only as a Redeemer but as a Lord, and a Lawgiver; and theſe are inſeparably connexed and knit together; and therefore he that is willing to receive Chriſt as a Saviour, but not as a Sovereign doth deceive his own Soul. By this therefore mayeſt thou try the Truth

of thy Faith. 2. *True Faith is an Heart purifying Grace, it purifieth the Heart.* 3. This Character of Faith the Apoſtle *Peter* expreſſeth, *Acts* 15. 9. *Purifying their Hearts by Faith.* Faith purifying the Heart implieth two Things.

1. *That the Believer maketh Conſcience of his inward Thoughts*: Whereas Unbelievers, with the Phariſees, make clean the outſide of the Cup, labour to keep themſelves from groſs and ſcandalous Sins, but ſuffer their Hearts to rage and rove into a World of vain and wanton Thoughts, of profane and fruitleſs Imaginations, and that without any Remorſe or Check of Conſcience. 2. *That Faith puts a purifying Diſpoſition into the Heart*; ſo that it loaths and deteſts Sin, yea, and ſtrives againſt it; tho' it cannot altogether purge and free itſelf from Sin. When the Heart is once ſeaſoned with Faith, it will not willingly harbour Sin, but labour to work it out more and more. By this then, try the Truth and Soundneſs of thy Faith, whether it hath wrought in thee a purging, purifying Diſpoſition to ſtrive againſt thy Corruptions, and to work them out of thine Heart more and more.

III. *The third Grace required of every Communicant*, is Repentance: Concerning which I ſhall ſhew 1. The *Nature of Repentance*, what it is. 2. The *Neceſſity* thereof to a worthy partaking of the Lord's Supper. 3. Some *Signs* for the Trial thereof.

1. For the *Firſt*, What true Repentance is? I anſwer, 'It is a Grace of God's Spirit, whereby 'both the Heart and Affections within, and alſo 'the Life and Actions without are reformed'. In this Deſcription, I take the full Nature of Repen-

tance

tance to be comprised: Many do add hereunto an inward sorrowing and mourning of the Heart, which indeed doth always accompany true Repentance, but it is not of the Nature thereof. For then whersoever Sorrow for Sin were, there should be true Repentance, which is not so; as the Example of *Saul*, *Judas*, and other wicked Men do declare.

Briefly to open this Definition of Repentance.

First, I say, *It is a Grace of God's Spirit*; that is, a Gift freely given of God, and wrought in us by his holy Spirit. So that it proceedeth not from Man's Free-will, nor from any Power and Ability of his Nature. Again, Repentance is a Reformation, wherein consists the very Nature thereof; as the Words of *Turning*, *Renewing*, *Changing*, and the like, which in Scripture are attributed to Repentance, do imply. Now this Reformation must first be of the Heart; for the Heart of a Man is the Fountain of all his Actions. Now in Reason, the Fountain must be cleansed and purged, before that which issueth and streameth from it can be wholsom. There must be therefore first a renewed Heart, before there can be a reformed Life: For it cannot be, that the Stream of our Actions should be good, if the Fountain of our Heart be corrupt. Hence it is that the Prophets so often call for the cleansing of the Heart, and the Apostles for the renewing and changing thereof, without which all external and outward Reformation is but meer Pharisaical Ostentation. In the last Place is added, 'a Reformation of the Life and Actions 'without': For as to make some outward Shew of Reformation, without reforming the Heart within, is but Pharisaical Ostentation, whereby we deceive others: So to pretend an inward Reformation,

without the outward Fruits of Amendment, is but meer Folly, whereby we deceive our ſelves. For it cannot be, that Reformation ſhould be truly rooted and grounded in the Heart, but that it will bud forth, and ſhew itſelf in the Fruits of a godly Life. That Man therefore deceiveth himſelf, who thinks his Heart is purged and reformed, when his Life is polluted. For as the Fruits declare the Tree ſo the Actions of Men manifeſt their Affections.

II. The Neceſſity of this Grace of Repentance in every worthy Communicant upon his approaching to the Lord's Table, appeareth; becauſe we come to receive a Sacrifice for Sin; but to offer to receive a Sacrifice for Sin, without a turning from Sin, is to count the Blood of the Covenant an unholy Thing. We are not ignorant, that one main End of our approaching the Lord's Table, is to receive Chriſt as he hath offered himſelf a Sacrifice and Price of Redemption for our Sins: Now he that looketh for Pardon of Sin, muſt have a full Purpoſe; and according to his Purpoſe, a faithful and reſolute Endeavour to forſake Sin, which is and will be the Mind of every true Penitent, and ſo alſo it ought to be. The Lord therefore requireth of them who bring their Sacrifice to him for Pardon, *that they take away the Evil of their Works, and ceaſe to do Evil, and learn to do well*, Iſa. 1. 16. &c. And thereupon inferreth this gracious Invitation, Verſe 18. *Come now let us reaſon together.* With what Face then dares an impenitent Sinner, that is not touched with any Remorſe for his Sins paſt, nor hath any Purpoſe to turn from his Sins for the Time to come, offer to take that Body which was broken, and that Blood which was ſhed for Sin: Such an eating and drink-

drinking of Christ's Body and Blood, is a plain trampling of the Son of God under Foot, and a counting of the Blood of the Covenant an unholy Thing, a Thing that they may be mixed with impure and unholy Things. If this be not to be guilty of the Body and Blood of Christ, what can be?

III. For the Trial of thy Repentance whether it be sound and sincere, thou mayest know it by these Signs and Notes.

1. *By a godly Sorrow for Sins past.* By a godly Sorrow, I mean, such a Sorrow as maketh God its Object; that is, when we grieve and mourn for Sin, more out of Respect to God, than for Fear of Punishment; that we have offended so good a God, so gracious a Father, so bountiful a Lord and Master. I deny not, but it is good and commendable to grieve and mourn for Sin, in Respect of Punishment for Fear of Hell, for it is a good Preparatory to a godly Sorrow; but we must not rest therein. By this therefore, try and examine the Truth of thy Repentance; for wheresoever there is true Repentance, there must be this godly Sorrow.

2. *A turning from those evil Ways wherein we have formerly walked*; as you may see in the Example of those Penitents that are recorded in Scripture, as of *Paul*, *Peter*, *Zacheus* and others, who upon their Repentance turned from those evil Courses wherein they had formerly walked. Hereby therefore, try the Truth of thy Repentance; Hath it wrought a Change and Alteration in thy Course of Life? Is there a forsaking of former Sins? Hast thou left thy Swearing, thy Drunkenness, thy Whoredoms, thy cozening by false Weights and Measures? Canst thou say of thy self, as *Paul* did

of the *Corinthians*, 'I was once a Swearer, a Drunk-
'ard, an Adulterer, an Extortioner, a covetous
'Perſon, and the like; but now I am waſhed,
'now I am ſanctified, yea, and juſtified in the
'Name of the Lord Jeſus Chriſt, and by the Spi-
'rit of my God'? Canſt thou thus ſay of thy ſelf, and that in Truth and Sincerity of Heart? Then thou haſt ſome comfortable Evidence of the Truth and Soundneſs of thy Repentance. But how vainly do they deceive themſelves, who becauſe they had made Confeſſion of their Sins unto God, and happily with ſome few Tears, flatter themſelves with a Conceit of true Repentance, when yet they ſtill live and continue in their formal ſinful Courſes, wallowing like Swine in the Filth of Sin, and Mire of ſinful Filthineſs.

3. *A turning unto God.* For where there is true Repentance, there is not only a turning from Sin, but likewiſe a turning unto God; whereby I mean a ſincere Endeavour to ſerve and pleaſe God in Newneſs of Life, and better Obedience. Hath then the Senſe and Smart of thy former Wandrings made thee earneſtly to wiſh, that thou mighteſt pleaſe God better for the Time to come? Make much of ſuch Affections in thy Soul, for it is a good Sign of ſome Change there.

IV. *A Fourth Grace neceſſarily required of every Communicant before he preſume to come to the Lord's Table*, is Love. Yea a Two-fold Love is required of every Communicant, *viz.*

1. *A Love of God and of Chriſt.* 2. *A Love of his Neighbours.* Both which are inſeparably knit together. Yet for a more diſtinct Handling of them, I will ſever them in my Diſcourſe, and treat of them apart; ſhewing you, 1. The Neceſſity of them to a worthy partaking of the Lord's Supper.

2. Some Signs and Notes for the Trial of them.

1. For the Love of God, that is neceſſarily required of every Communicant, becauſe the greateſt Evidence that ever was given of God's Love, is there ſet before us. For, Jeſus Chriſt the only Son of God, and Saviour of Man, is the greateſt Evidence of God's Love that ever was, or can be. Should God ſet himſelf to make another World, and to confer on that World a greater Gift than he hath conferred on this World; namely, *his only begotten and dearly beloved Son*, we may boldly ſay, *he could not.* Neither can the Creature receive, nor the Creator give a greater Gift; and that both in Regard of the Excellency of the Gift it ſelf, & alſo in Regard of the Need wherein we ſtood thereof, and of the Good we reap thereby. Thereby God's Love in this Evidence thereof, is ſo ſet out, as goeth beyond all Expreſſion, *John* 3. 16. *God ſo loved the World, that he gave his only begotten Son*, &c. *So unutterably, So unconceivably, So infinitely*, as who ſhall endeavour to expreſs this So to the full, ſhall do it So, ſo. Seeing then ſuch an Evidence of ſuch Love of God to Man is ſet out at the Lord's Table, ſhould not every one who approacheth thereunto, to partake of that Evidence, come with an Heart filled with a Love to God, and with a Reſolution to ſhew forth all Fruits of a true Love of God on all Occaſions.

And as we muſt come with a Love to God, ſo with a Love to Jeſus Chriſt; who ſo loved us, as to die a cruel, curſed Death for us, and thereby manifeſted greater Love to us than to himſelf; to the Members of his Myſtical Body, than to the Members of his Natural Body; for he offered up his Natural Body as a Sacrifice for the Redemption of his Myſtical Body. What greater Love than

this can be imagined? Oh, how doth it then concern us to go to that Ordinance with Hearts inflamed with a Love to Jesus Christ? Thus much of the Necessity of our Love to God, and to his Son Jesus Christ. II. For the Trial thereof, you may know it by these Notes and Characters.

1. *Where there is a hearty Love to God, and to Jesus Christ, the Heart will be much taken up with the Thoughts of them.* Such an one will be often thinking of God and of Jesus Christ, and of their transcendent Love manifested in the great Work of Redemption. *David* having said, (*Psal.* 119. 97.) *Oh how do I love thy Law!* He presently adds, *It is my Meditation all the Day.* And whatsoever and whomsoever we love, we cannot but frequently think and meditate on.

Indeed such as Love God, and the Lord Jesus Christ in Truth and Sincerity, may have Multitudes of vain, wanton, worldly, covetous Thoughts in their Hearts; but they take no true Delight in them, they are rather their Grief and their Burden; but the Thoughts of God, and of Christ, are very sweet and comfortable unto them. By this therefore, try and examine the Truth of thy Love unto God, and Jesus Christ.

2. *Where there is an hearty Love to God, and to Jesus Christ, such an one will be often speaking of them.* For the Tongue cannot but be speaking of those Things, and Persons upon whom the Heart is set. If the Heart of a Man be set upon the World, and the Things thereof, his Tongue will be most frequently talking and discoursing of them. In like Manner, if the Heart of a Man be set upon God, and Jesus Christ, his Tongue will be frequently Talking and discoursing of them. By this therefore, try and examine the

Truth of thy Love unto God and Jesus Christ. For he that saith, he loveth God, and the Lord Jesus Christ, and yet seldom thinks of them, or speaks of them, certainly he deceiveth himself: for we cannot but be thinking and speaking of those whom we truly love.

3. *Where there is an hearty Love to God, and to Jesus Christ, it will make a Man willing to suffer any Thing for them.* It is said of the primitive Saints, *That out of their abundant Love to the Lord Jesus Christ, they accounted not their Estates too dear for him, but took joyfully the spoiling of their Goods*, Heb. 10. 34. Neither did they account their Lives too dear, for it is expresly said, Rev. 12. 11. *They loved not their Lives unto the Death for him*, that is, they despised their Lives in Comparison of Christ; they willingly exposed, not only their Goods and Estates to the Spoil, and their Persons to all Manner of Shame and Contempt, but also their Bodies to painful Deaths for the Cause of Christ. By this then, try and examine the Truth of thy Love unto Jesus Christ; namely, by thy willingness to suffer for the Cause and Truths of Jesus Christ.

II. *Love of thy Neighbour is another Branch of that Love which is required of every Communicant.* Touching which I shall briefly shew, 1. The Necessity thereof in every Communicant. 2. The Trial thereof. 1. The Necessity thereof appeareth, *in that the Lord will not accept of any Service thou performest unto him, if thou be not in Love and Charity with thy Neighbour.* Matth. 5. 23, 24. saith our Saviour. 'If thou bring thy Gift 'to the Altar, and there remembrest that thy Bro-'ther hath ought against thee; leave there thy 'Gift before the Altar, and go thy Way, first be

reconciled to thy Brother, and then come and offer thy Gift.' Hereby is implied, that if there be any Variance between thee and thy Neighbour, Peace and Reconciliation muſt be ſpeedily ſought: For without it, God will not accept of any Worſhip or Service thou offereſt unto him. Tho' Jeſus Chriſt here inſtanceth but one in one Kind of Worſhip, which was the offering up of Sacrifice, yet under this he comprehendeth all the Parts and Kinds of God's Worſhip, as *Praying*, *Hearing*, *Receiving the Sacrament*, or the like. So that Chriſt's meaning is, that whenſoever thou ſetteſt upon any Part of God's Worſhip and Service, and then remembreſt *that thy Brother hath ought againſt thee*; that is, thou haſt any way wronged and offended thy Brother; or as St. *Mark* hath it, Chap. 12. 25. *If thou haſt ought againſt thy Brother*; that is, if he hath wronged thee, *firſt be reconciled to thy Brother, and then go to the Ordinance of God.*

II. For the Trial of the Truth of thy Love to thy Brother, thou mayeſt know it by theſe Notes.

1. If thou haſt truly forgiven thy Brother, thou wilt be ſo far from doing him any Harm, (tho' it lay in thy Power) that thou wilt not wiſh any Harm unto him.

2. If thou haſt truly forgiven thy offending Brother, thou wilt willingly embrace Occaſions of doing him Good, that ſo he may know and be aſſured that thou art reconciled unto him. This our Saviour requireth of all his Diſciples, *Matth.* 5. 44. where he ſaith, *Love your Enemies*; that is thoſe who have any way wronged you: And as an Evidence of the Truth of your Love, he addeth, *Do good to them that hate you*; intimating that

that it is not ſufficient that you ſpeak friendly and peaceably to your Enemies, but you muſt likewiſe take all Occaſions of doing them what Good you can, which is true Chriſtian Love and Charity.

Having thus ſpoken largely to the Firſt Head of Examination, namely, our Graces; I come now to the Second, namely, our Sins, wherein I ſhall ſtudy Brevity.

As it is the Duty of every Communicant to examine himſelf concerning his Graces, ſo likewiſe concerning his Sins; which are like that accurſed Thing whereof God ſpeaketh to *Joſhua*, (*Joſhua* 7. 11.) They muſt therefore be ſearched out. Yea, they are like the wild Gourd, that brought Death into the Pot. If they be not ſearched out, and caſt away, they will turn the ſacramental Bread and Wine into ſpiritual Bane. *He therefore that covereth his Sins, ſhall not proſper; but whoſo confeſſeth and forſaketh them, ſhall have Mercy*, Prov. 28. 13.

It is ſaid of the Viper, that when ſhe goeth to join with her Mate, ſhe caſteth out all her Poiſon. How much more oughteſt thou, when thou goeſt to have Communion with thy heavenly Spouſe the Lord Jeſus Chriſt, caſt out thy Sins, which are a ſpiritual Poiſon, worſe than the Poiſon of any Viper?

In this Examination, thou muſt ſearch after thine evil Thoughts, Words, and Deeds, as after thy Sins of Omiſſion and Commiſſion, ſo after thy ſinful Manner of performing holy Exerciſes; and eſpecially after the Sins thou haſt committed ſince thy laſt receiving the bleſſed Sacrament; and ſuch as are moſt againſt the Vows and Covenants that formerly thou madeſt with

God

God, and which do moſt gall thy Conſcience, or moſt diſgrace thy Profeſſion, or are greateſt Occaſions of dulling thy Spirit: That theſe being found out, they may be the more lamented, and Pardon for them more earneſtly deſired.

In examining thy ſelf, it will be a good Help to read ſuch a Treatiſe as doth in particular ſet out the ſeveral Sins againſt the ſeveral Commandments. For when by ſuch a Treatiſe thou art ſhewed, that ſuch a Thing is a Sin againſt ſuch a Commandment, thy Conſcience will upon the reading of ſuch Sins, tell thee, that therein thou haſt ſinned. Having examined and ſearched thine Heart throughly of all thy known Sins, then humble thy ſelf before the Throne of Grace, in a true and unfeigned Acknowledgment and Confeſſion of them, freely judging and condemning thy ſelf before God, with a broken and contrite Heart.

That thy Confeſſion may be performed after a right Manner, it muſt have theſe Properties,

1. 'It muſt be particular and of ſpecial Sins'. In thy Confeſſion thou muſt deſcend to ſpecial and particular Sins. The profaneſt Wretch in the World may in a general Manner confeſs and ſay, *I acknowledge my ſelf to be a Sinner*: But if thou wilt make a true Confeſſion of Sin, thou muſt lay open thy Sins in particular before God. And for thine Incouragement thereunto, know, that the more particular thou ſhalt be in thy Confeſſion, the more Comfort thou wilt find therein;

2. 'Thy Confeſſion muſt be, as particular in Reſpect of Sins, ſo likewiſe full, in Regard of the Aggravations of them.' Thus did *David* in his Confeſſion of that Sin of numbring his People,

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(2 Sam. 24. 20.) 'I have ſinned greatly in that 'I have done: And now I beſeech thee, O Lord, 'take away the Iniquity of thy Servant; for I 'have done very fooliſhly.' See what Terms of Aggravation he heapeth up. 1. *I have ſinned.* 2. *I have ſinned greatly.* 3. *I have done fooliſhly.* 4. *Very fooliſhly.* And as thou deſireſt Pardon of thy Sins, ſet them forth to the full; let no Circumſtance of Aggravation be wanting, by which they may appear the more foul and filthy.

3. 'Thy Confeſſion muſt be with inward Remorſe 'and Sorrow of Heart, that thou haſt ſinned a-'gainſt ſo good, and ſo gracious a God.' Thou muſt not content thy ſelf with a meer verbal Acknowledgment of thy Sins and Tranſgreſſions, being affected with no more Grief in the confeſſing of them, than thou waſt in the committing of them. But every Sin confeſſed, ſhould be as a Daggar piercing thee to the very Heart. At leaſt, thou ſhould'ſt grieve that thou canſt no more grieve for thy Sins; Thine Heart ſhould bleed, becauſe thine Eyes cannot weep.

And having confeſſed thy Sins, pour out thy Soul in hearty Prayer unto God, for the Pardon and Forgivenneſs of them all. And then be earneſt with him to make the Sacrament effectual to thy Comfort, effectual to the mortifying of thy Luſts, to the ſtrengthning of thy Graces, eſpecially to the confirming of thy Faith, in the Aſſurance of the Pardon and Forgivenneſs of thy Sins, &c.

II. Having ſhewed the Duties Antecedent, come we now to the Duties Concomitant; that is, ſuch as muſt accompany the Action of receiving.

But *Firſt*, I ſhall premiſe ſome few Directions touching the Manner of thine approaching to the Lord's Table.

I.

1. 'Having thus prepared thy ſelf, go not in 'the Strength of thy Preparations, but in the 'Strength of Jeſus Chriſt, looking for Acceptance 'only in and through his Merits and Mediation'. For tho' thou haſt prepared thy ſelf after the beſt Manner that thou canſt, yet if with an impartial Eye thou ſhalt look back upon thy Preparations, how full of Weakneſſes, Infirmities, and Imperfections, wilt thou find them? So that if Chriſt doth not cover both thy Perſon and Preparation, with the Robe of his Righteouſneſs, and ſprinkle them with his Blood, neither thy Perſon nor thy Preparation, will find Acceptance with God. Caſt therefore all thy Preparations at the Feet of Jeſus Chriſt, and ſay, 'Lord, I come not in the Strength 'of my Preparations, but only in the Strength of 'Jeſus Chriſt: I come in the alone Name and Media-'tion of Chriſt, to partake of the Body and Blood 'of Chriſt, and of the Benefits of his Death and 'Paſſion.' And thou mayeſt then be confident, that God will over-look thy manifold Weakneſſes and Imperfections in the Work of Preparation, and accept of thee, and of thy Services, in and through his Beloved Son Jeſus Chriſt.

2. *As thou art going, meditate on the End and and Benefits of that ſolemn Ordinance*: Some whereof are theſe:

1. The Remembrance of the Death of Chriſt, it being inſtituted, as a *Memorial* thereof.

2. The ſpiritual Nourihment of our Souls.

3. The ſtrengthning of our Faith in the Aſſurance of the Pardon and Forgiveneſs of our Sins.

4. The Sealing of the Covenant of Grace with all the Bleſſings thereof, unto the believing Soul.

5. The Increaſing of our ſpiritual Union and Com-

Communion with Christ, and all his Members. A ſerious Meditation of theſe, will be a ſpecial Means to ſtir up in us ſome ſpiritual Appetite after the Ordinance, that we ſhall go with hungering and thirſting Deſires after the ſame.

3. *Go to the Sacrament with a ſtrong Expectation to receive much from God in and through that Ordinance:* Knowing that God will inlarge himſelf unto all thoſe who come with inlarged Hearts, with a ſtrong Expectation of many good Things. *Open thy Mouth wide,* ſaith the Lord, (Pſal. 81. 10.) *and I will fill it.* So that if thou open thy Mouth wide, in a longing Expectation of great Matters, he will fill it: Yea, the more thine Heart is enlarged in Deſire and Expectation, the more will God's Heart be inlarged in Bounty towards thee. As therefore God hath promiſed in the Covenant of Grace, *To be thy God, to write his Law in thy Heart, to pardon thy Sins, to ſubdue thy Corruptions, to give thee a ſoft Heart, yea to give thee Grace here, and Glory hereafter,* and the like: Go with an Expectation of theſe, or any ſuch like Bleſſings, and thou ſhalt not be diſappointed of thine Hopes.

4. *Approach the Lord's Table withall holy Reverence,* in Reſpect of God's glorious Majeſty, who is in a ſpecial Manner, preſent at the Ordinance, to behold his Gueſts, and *will be ſanctified by all thoſe who draw nigh unto him,* Lev. 10. 3.

5. *Approach thereunto with all Humility,* in Reſpect of thine own Vileneſs and Unworthineſs, who art but ſinful Duſt and Aſhes, and (if thou haſt any Light of Grace in thee) canſt not but be conſcious to thy ſelf of more Corrup-

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ruptions in thine own Heart, than thou knoweſt to be in the Heart of another. And therefore ſay not, ſuch an one is ignorant, and ſuch an one is looſe in his Life and Converſation; but ſay, *Lord, I am ignorant, I am unworthy to draw nigh unto thee in ſo holy an Ordinance, not worthy to gather up the Crums under thy Table.* And know, that the more unworthy thou art in thine own Account, the worthier Gueſt thou art in the Account of God.

6. *As thou art going to the Lord's Table, caſt all thy worldly Thoughts and Buſineſſes out of thy Head*, which otherwiſe will carry away thine Heart from the Ordinance, and exceedingly diſturb thee thereat. In Job 1. 6. we read, *There was a Day when the Sons of God came to preſent themſelves before the Lord, and Satan alſo came among them.* In like Manner, on the Day when God's Children preſent themſelves before the Lord in that ſolemn Ordinance, Satan will be ſure to appear among them, to diſturb & diſtract them therein (as much as poſſible he can) by caſting into their Head vain and impertinent Thoughts. And therefore it concerneth thee to be watchful over thy Thoughts, and to keep thy Heart cloſe to the Ordinance. To that End, it will be thy Wiſdom often to Eye the outward Elements of Bread and Wine, and diligently to obſerve the outward Rites and Actions in the Ordinance, and thereupon to meditate on the ſpiritual Things ſignified thereby.

These Things premiſed, come we now to the Duties to be performed at the Ordinance; which are theſe:

1. *When thou art preſent at the Ordinance, put forth*

forth all the Strength thou canſt in the partaking thereof; I mean, the Strength of thy Affections. For tho' thou art very weak, yet if thou put forth thy Weakneſs, God will accept thereof. Content not thy ſelf therefore with a meer Participation of the Lord's Supper, but let thy Care be to bring up thine Heart and Affections to the Ordinances, and to put what Strength thou canſt.

2. *Remember the Death of Chriſt*, which is Chriſt's Command in the Inſtitution of this Ordinance; For, ſaith he, *This do in Remembrance of me*; viz. in Remembrance of my bitter Death and Paſſion. For the Apoſtle *Paul*, explaining this *Remembrance of Chriſt*, applieth it to his Death, and the ſhewing it forth. *This do*, ſaith he, *in Remembrance of me. For as often as ye eat this Bread, and drink this Cup, ye do ſhew forth the Lord's Death till he come.* 1 Cor. 11. 25, 26. So that this Ordinance of the Lord's Supper, was inſtituted for a ſolemn Memorial of that great Sacrifice, the Lord Jeſus Chriſt, that his Death might never be forgotten, but be ever freſh in our Memories.

And why muſt his Death be thus remembred? Surely becauſe thereby was the Covenant of Grace ratified and ſealed, our Redemption purchaſed, our Sins expiated, our Reconciliation made with God, and the Foundation of our Graces laid. And therefore at the Table, let out thine Heart in a ſerious Meditation of the manifold Sufferings of Chriſt, Which is the *ἔργον*, the Main Buſineſs of this Ordinance. And meditate not only of his Sufferings at his Death, but likewiſe in the whole Courſe of his Life, even from his *Cradle* to his *Croſs*, from his *Birth*

to

to his *Death*. For his whole Life was a continual Suffering. Meditate therefore of his mean Birth and Flight in his Infancy, of the manifold Reproaches which were caſt upon him from Time to Time, yea, of his manifold Perſecutions, of their cruel handling of him at the Time Time of his Death; when they apprehended him like a Thief, bound him, arraigned and condemned him as a Malefactor, buffetted him with their Hands, beat him with Staves, ſcourged him with Whipes, *making long Furrows on his Back*; plating on his Head a Crown of ſharp Thorns, laid an heavy Croſs on his Back, nailed his Hands and Feet to that Croſs, gave him Gall and Vinegar to drink, and ſundry Ways much afflicted him. Thus was his Body broken with Torments. In Relation hereunto, it is ſaid of him: 'That he was a Man 'of Sorrows, and acquainted with Grief, Iſa. 53. 3.

Eſpecially when thou art preſent at the Sacrament, take a Turn with Chriſt in the Garden, by meditating of his bitter Agony, wherein he ſweat Drops of Blood, which was never read nor heard of in any before or ſince. Yea, the Blood that then Chriſt ſweat, was not thin Watery Blood, but thick Blood, as θρόμβοι in the Original properly ſignifieth, Luke 22. 44. ſaith the Evangeliſt, 'Being in an Agony, his Sweat was, as it were, 'great Drops of Blood falling down to the Ground. Which latter Clauſe ſheweth, that the Blood of Chriſt paſſed through the Pores of his Body in ſuch a plentiful Manner, that it trickled down to the Ground in great Abundance: So that as St. *Bernard* ſpeaketh, (*Non ſolum Oculis, ſed membris omnibus flevisſe videtur*) Not only the Eyes of

of Christ, but all the Parts of his Body did seem to weep, and that Tears of Blood.

In this Sweat of Christ, here are three Things remarkable, which do exceedingly set forth the Greatness of his Agony.

1. *It was a cold Night*, for which Cause afterwards they kindled a Fire in the High Priests-Hall.

2. *He lay upon the cold Ground*; both which were enough to drive the Blood inward, *Matth.* 26. 39.

3. *He was in exceeding great Fear*, which naturally draweth the Blood from the outward Parts to the Heart; and yet *in a cold Night lying upon the cold Ground and being in great Fear, he sweat Drops of Blood*, Matth. 26. 39. Who can imagine the Bitterness of our Saviour's Agony at that Time? And what was it which put him into that Agony? Questionless, the Apprehension of what he was to suffer, as appeareth by his Prayer in his Agony, *Father, if it be possible, let this Cup pass from me.* Now, if the Apprehension of what he was to suffer was so bitter; Oh how bitter think you were his Sufferings upon the Cross, when he cried out, *My God, my God, why hast thou forsaken me?* Which Words do not imply, that the Diety was severed from the Humanity; but that the Father had withdrawn from him all sensible Feeling of his loving Favour, had restrained the Influence of those Beams which might any way refresh his troubled Soul. So that Christ might well take up the Words of the Captive *Jews*, and say, *Behold, and see, if there be any Sorrow like to my Sorrow, wherewith the Lord hath afflicted me in the Day of his fierce Anger?* Lam. I. 11.

These Things call to Mind in the Time of the

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Adminiſtration of the Sacrament, not only when thou art eating the Bread, and drinking the Wine, but alſo when thou ſeeſt the Bread broken, and the Wine poured forth, then thou ſhouldeſt think how Chriſt's Body was broken with Torments, and his Blood ſhed for the Remiſſion of Sins. And alſo when thou ſeeſt others taking the Bread and the Wine, thou ſhouldeſt then be ſteeping thy Thoughts in the Meditation of Chriſt's bitter Death, and manifold Sufferings.

This Remembrance of Chriſt's Death at the Sacrament, muſt not be a bare Hiſtorical Remembrance thereof, contenting thy ſelf with a Remembrance of the Hiſtory of Chriſt's Death, as it is ſet forth by the *Evangeliſts*; but it muſt be an Operative and practical Remembrance, working up thine Heart,

1. *To an unfeigned Love of God*, who out of his free Grace and rich Mercy, did ſend his dearly beloved Son out of his own Boſom into the World, to take our Nature upon him, and therein to die a bitter curſed Death for Man's Redemption. Who can ſufficiently admire the Riches of God's Love to Man therein! How may we with *David* cry out, and ſay, *Lord what is that Man that thou art ſo mindful of him?* Eſpecially that thou ſhouldeſt be ſo mindful of him, as to give the Son of thy Love to ſuffer a curſed Death upon the Croſs, to make us who were *Children of Wrath, and Bond-ſlaves of Satan, Sons of God, and Heirs of eternal Life and Salvation*? And how ſhould this incomprehenſible Love of God, fire and inflame our cold and frozen Hearts with a fervent Love unto him again?

2. *The Remembrance of Chriſt's Death ſhould work*

work up our Hearts to an ardent Love of Chriſt, for that wonderful Love of his in giving himſelf for us, His Body to be crucified, his his Blood to be ſhed, and his Soul to bear the intolerable Burden of his Father's Wrath, due to our Sins; which made him ſweat Drops of Blood in the Garden, and to cry out on the Croſs, *My God, my God, why haſt thou forſaken me?* Oh how ſhould this raviſh our Souls with Admiration of ſo great Love! And inflame our Hearts with Love again unto him, who died and ſuffered ſo much for us! How ſhould the Meditation of the manifold Sufferings of Chriſt, eſpecially of his bitter Death and Paſſion, work in us an holy Paſſion of Love?

3. 'The Remembrance of Chriſt's Death ſhould 'work in us a Care to pleaſe him in all Things, 'to be willing to do and ſuffer any Thing for 'him, who hath done and ſuffered ſo much for us; which Chriſt declareth to be a good Proof of our Love to him, ſaying, *If ye love me keep my Commandments*, John 14. 15. And tho' we cannot exactly keep the Commandments of *Chriſt*, yet we may and ought ſincerely to endeavour the *keeping* of them, without which our Profeſſion of Love is but vain and fruitleſs, in Shew and not in Truth.

4. *The Remembrance of Chriſt's Death ſhould work in us a godly Sorrow for our Sins, as the true Cauſe of his Sufferings.* For the Truth is, it was not ſo much *Judas* that betrayed Chriſt, nor the *Scribes* and *Phariſees* that accuſed him, nor *Pilate* that condemned him, nor the *Soldiers* that crucified him, nor the Devil that ſet them all on Work, as our Sins, that were the true Cauſe of

Chriſt's

Christ's Sufferings. The Soldiers that scourged and crucified him, were but our Executioners to inflict on him those Punishments which our Sins deserved, and God's Justice imposed for the same. They were our Sins which invenomed those Whips that scourged his innocent Body; those Thorns which pricked his Temples, and those Nails which pierced his Hands and Feet, and made them so bitter unto him; 'Oh therefore, 'that we could so look upon him whom we 'have pierced by our Sins, that we might mourn 'as one that mourneth for his only Son; and be in 'Bitterness as one that is in Bitterness for his first 'Born. *Zech.* 12. 10.'

5. The Remembrance of Christ's Death should work in us the Death of Sin: We should so remember the Death of Christ, as to die unto Sin. For the Apostle *Paul* urges our Death to Sins from the Death of Christ, that as Christ died and rose 'again, so we should die to Sin, and live unto God', *Rom.* 6. 2. To this End, let us hate and loath Sin as the greatest Evil, resolving with the Assistance of God's Grace, to leave and forsake all Manner of Sins for the Time to come. For why should any Sin seem light to us, which lay so heavy upon our Saviour, as to cast him into a bloody Sweat? Why should any Sin be sweet to us, which was so bitter to our Saviour? Far be it from us, by our renewed Sins, to tear open his Wounds afresh, and crucifie him again.

6. 'The Remembrance of Christ's Death should 'work up our Hearts to some due Thankfulness 'unto God, and his Son Jesus Christ, for their un-'speable Love and Mercy towards us therein'. Thankfulness is a Grace, not only to be exercised

after

after our receiving of the Sacrament, but likewise while we are present at the Ordinance. When our Hearts are affected with the Apprehension of the incomprehensible Love of God the Father, in giving his beloved Son, out of his own Bosom to die for us; and of the unspeakable Love of Christ in offering his own Body a Sacrifice upon the Cross for our Sins; then should they break forth in Praises and Thanksgivings unto God the Father, and his Son Jesus Christ.

III. 'Another Duty to be performed at the Ordinance, is the Exercise of thy Graces, more especially thy Faith and Repentance'. It is not enough that thou bring Faith, Repentance, and other Graces to the Sacrament, but thou must likewise there stir up thy Graces, and exercise the same, or else thou wilt be an unworthy Receiver. For not only a wicked Man that wants Grace, but likewise a Child of God that hath true Grace, may receive the Sacrament unworthily, and go away without any Comfort or Benefit at all; namely, if he do not there stir up and exercise his Graces. For Sacraments do not work as Physick, by a Vertue inherent in them, but according to the Disposition of the Party that partaketh of them.

And therefore as thou would'st be a worthy Guest, and partake of the Comfort of the Ordinance, stir up and exercise thy Graces. As,

1. *Thy Faith.* This is the chief Grace to be exercised at the Sacrament; for *Faith is the Eye of the Soul*, whereby it seeth and discerneth the Body and Blood of Christ under the Elements of Bread and Wine. It is likewise the *Hand of the Soul*, whereby it receiveth Jesus Christ: And the *Mouth of the Soul*, whereby it feedeth upon Jesus Christ.

And therefore, without the exercising of thy Faith at the Sacrament, thou canst receive no Benefit at all.

There is a Three-fold Act to be exercised at the Lord's Supper.

1. *To look out for Christ.* 2. *To receive Christ.* 3. *To apply and appropriate him to thine own self.*

1. The first Act of Faith is, *To look out for Christ*: And therefore when thou art present at the Lord's Supper, rest not in the outward Elements, in the beholding and taking of them; but with the Eye of Faith, discern the Body and Blood of Christ under the Elements of Bread and Wine, which indeed do spiritually and sacramentally set forth the Body and Blood of Christ, as is clear from Christ's own Expression, *Matth.* 26. 26. For holding the Bread in his Hand, he said of it, *This is my Body*; that is, Mystically and Sacramentally, by way of Representation: As if he had said, *This Bread representeth my Body.* And holding the Cup that had Wine in it, and speaking of the Wine therein, he saith, *This is my Blood*: that is, Mystically and Sacramentally, by way of Representation, as if he had said, *This Wine representeth my Blood.*

And as thou art not to rest in the outward Elements, so neither in the outward Rites and Actions; but in the beholding of them, thou art with the Eye of Faith to see and discern the spiritual Things signified thereby: When therefore thou beholdest the Minister breaking the Bread, then meditate of the manifold Sufferings of Christ, and with the Eye of Faith, look upon Jesus Christ hanging upon the Cross, there conflicting with his Father's Wrath, and groaning under the Weight and Burden of our Sins; behold his blessed Body broken,

and

and torn with Stripes and Wounds, with Whips and Nails.

And when thou ſeeſt the Miniſter *pouring out of the Wine*, then exerciſe and actuate thy Faith in the Blood of Jeſus Chriſt, and the ſhedding thereof, which indeed ſheweth the Extent of Chriſt's Sufferings, even to the taking away of his Life, which is the fartheſt Extent of a Man's Sufferings in this World. Theſe Two therefore, *the breaking of Chriſt's Body, and the ſhedding of his Blood*, are fitly joined together; the former to ſhew the *Extremity of Chriſt's Sufferings*; the latter the Extent thereof, even as far as poſſibly could be, to the ſhedding of his Blood.

Again, when thou ſeeſt the *Miniſter offering the Bread and Wine to the Communicants*, then by the Eye of Faith, ſee God's Love in offering his Son to every believing Communicant. For as verily as the Miniſter doth offer the Bread and Wine, ſo truly doth God really offer Chriſt, with all the benefits of his Death and Paſſion to every believing Communicant. I do not ſay, carnally, but really; not the Fleſh of Chriſt, but Chriſt with all the Benefits of his Death and Paſſion; as Reconciliation, Redemption, Remiſſion of Sins, &c. For here is not a meer Repreſentation, but a real and true Exhibition of Chriſt, as broken for our Sins.

II. Another Act of Faith to be exerciſed at the Lord's Supper, is, *To receive Jeſus Chriſt*. For the Believer having ſeen Chriſt with the Eye of Faith under the outward Elements and foremention'd Rites, then he receiveth him into his Heart with much Joy and Gladneſs. As therefore thou ſtretcheſt forth the Hand of thy Body to receive the Bread and Wine, ſtretch forth the Hand of

Faith to apprehend and receive Jesus Christ, and rest upon him; as for the Pardon of thy Sins here, so for eternal Life and Salvation hereafter. For Faith is that Instrument whereby we receive Christ and all his Benefits, as they are offered to us in the Gospel, and sealed up to us in the Sacrament. Faith is to the Soul, as the Hand is to the Body; that which is offered to a Man for his Good, the Hand readily receiveth; and what the Hand so receiveth, is a Man's own. Thus God offering his Son to us, Faith perswades the Heart of God's Good-will to Man, and of his true Intent to have Man Partaker of his Son, and thereupon apprehend him, and receives him for his own, and Christ is truly his.

III. Another Act of Faith to be exercised at the Lord's Supper, is, *To apply and appropriate Christ to thyself*, which is implied under the Rites of eating the Bread, and drinking the Wine; whereby is meant, a feeding upon Christ by Faith, which is an applying of him. When therefore thou art eating the Bread, and drinking the Wine, feed upon Christ by a particular Application of him, and all his Benefits to thine own Souls Comfort; by Faith assure thy self that Christ was born for thee; that he might be thy Saviour to save thee from thy Sins: that he performed perfect Obedience unto the Law, that his Righteousness might be imputed unto thee; that he died a bitter cursed Death to free thee from eternal Death and Condemnation, which thy Sins have deserved. Thus thou oughtest to apply Christ with all his Benefits unto thine own Souls Comfort. And thus to act Faith, is to eat and drink indeed. The Truth is, this Act of Faith in apply-

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ing Christ, is the most suitable to the Ordinance of the Lords Supper; And the more thou canst put forth the Act of Application therein, the greater Comfort shalt thou receive from the Ordinance: For Propriety in Christ is that which sweetens all.

Yet least weak Christians, such as are weak in Faith, should be discouraged, and think themselves uncapable of Comfort, because they cannot thus feed upon Christ by Faith, they cannot apply Christ, nor the Benefits of his Death unto themselves.

I desire such to take Notice, that tho' this Act of Application is the most suitable to the Ordinance, yet the former Act of receiving Christ, and resting upon him, giveth us a true Interest in him, whereby Christ and all his Benefits become ours, which puts us into a blessed and happy Condition. Yet I would advise all such who have attained to that Degree and Measure of Faith, as to lay hold upon Jesus Christ, and to receive him as their Saviour, and to rest upon him alone for Life and Salvation, that they would strive to raise it one Pitch higher; namely, to apply Christ, with all the Benefits of his Death and Passion unto their own Souls Comfort, because this Act of Faith doth especially make to our Comfort and Consolation, as well as to our spiritual Benefit.

II. Another Grace to be exercised at the Lord's Supper, is Repentance. For a broken Christ, requireth a broken Heart; whereas in true Repentance, there is a godly Sorrow for Sins past, and a full Purpose and Resolution of Heart to leave and forsake them for the Time to come, and to walk more closly with God: While you are at the Sacrament, you should exercise your Repentance in both these Particulars. 1. You

1. *You ſhould Labour to be affected with a true Grief and Sorrow for your Sins.* To that End, ſeriouſly meditate of the manifold Sufferings of Chriſt: For certainly a due and ſerious Meditation of what Chriſt hath ſuffered for our Sins, cannot but affect our Hearts with ſome Meaſure of Grief and Sorrow for the ſame. For ſhall Chriſt bleed for our Sins, and ſhall not we weep for them? Was Chriſt broken with Torments for our Sins, and ſhall not the Conſideration thereof break our Hearts for them?

2. *You muſt engage your ſelves by a ſolemn Vow and Promiſe unto God, to be more watchful over your ſelves againſt Sin for the Time to come, and to walk more circumſpectly and exactly with God.* As often as you partake of the Lord's Supper, ſo often God reneweth the Covenant on his Part; he engageth himſelf afreſh *to be your God, to pardon your Sins, to ſubdue your Corruptions, to write his Laws in your Hearts*; that is, to work in you, as a Deſire and Diſpoſition to the keeping of his Laws and Commandments, ſo a ſincere Endeavour after the ſame. And therefore it is your Duty to renew the Covenant on your Parts, to engage your ſelves afreſh in the Strength of Chriſt, to walk as a People in Covenant with God, to be more watchful over your ſelves againſt Sin for the Time to come; to be more his faithful Servants, than ever you were before.

Having ſhewed both the Duties Antecedent and Concomitant, come we now to the Duties ſubſequent, ſuch as moſt follow after the Action of receiving. For it is not enough that you duly prepare your ſelves to that Ordinance, and reverently carry your ſelves at it, but you muſt likewiſe in ſome Meaſure walk ſuitably thereunto. To

that End, observe these Directions.

1. *So soon as you get home, withdraw your self into some secret Place, and there upon your Knees from your Heart bless God*; as for his manifold Favours, Mercies and Blessings, so especially and above all, for the Fountain of all Blessings, the Lord Jesus Christ, for his Covenant of Grace made unto you in him; for adding the Sacraments as Seals to the Covenant of Grace; for the strengthning of your Faith, for making you that Day Partaker of his blessed Sacrament, and for that Comfort and Refreshment which you have found therein. I hope, you are not such Beasts as to forget to return Thanks to God, for the Food wherewith your Bodies are refreshed. And will you bless God for your corporal Food, and not for your spiritual Food whereby your Souls are nourished unto everlasting Life? Will you bless God for a Crum, and not for a Christ, in whom all good Things are contained in a most eminent Manner.

2. *Did you find your Hearts cheered and warmed at the Lord's Supper? Beware of quenching that spiritual Heat which was there kindled in you by a sudden falling into worldly Conferences and fruitless Discourses.* But labour to keep alive that sacred Fire which you found then kindled in your Hearts by Prayer, Meditation and holy Conferences: For know, that a sudden quenching of the Spirit, will exceedingly tend to the hardning of your Hearts.

3. *Maintain a stricter Watchfulness over your selves against Sin for the Time to come.* Were your Souls washed at the Sacrament with the Blood of Christ, from the filthy Spots and Stains of Sins? And will you soon after, *with the Sow wallow again in the Filth of Sin, and Mire of sinful Lusts*

thereof? Did you upon your approaching to that Ordinance, caſt up your Sins by Confeſſion, and will you now with the *Dog return to your Vomit again?* Did you there by the Eye of Faith ſee Chriſt crucified for your Sins, under the Rites of breaking the Bread, and pouring out the Wine, and will you now by a freſh committing of Sin, crucify him again? Rather reſolve and ſtrive henceforward to crucify your Sins, for which Chriſt was crucified; to hate and abhor, and abandon every Sin, as much as in you lyeth.

4. *Labour to live more ſoberly, righteouſly and godly in this preſent World*, Titus 2. 12. More ſoberly towards your ſelves, more righteouſly towards your Neighbours, and more godly towards God. As you have been made Partakers of an Ordinance *not common to all, but peculiar to Saints*; ſo your Lives ſhould have ſomewhat Peculiar in them, which is not common to wicked Men. You ſhould live convincing Lives, by exceeding others in Holineſs and Righteouſneſs. You muſt be more frequent and fervent in Family Duties, more careful in ſanctifying the Lord's Day, more juſt and honeſt in your Dealings with Men, living ſo as you may credit your Profeſſion, and adorn the Goſpel of Jeſus Chriſt. And when you are tempted to any Sin, thus reaſon the Caſe with your ſelf; Was I not lately at the Lord's Table? And did I not there vow and promiſe to be more watchful againſt Sin, and more careful to walk in the Ways of Godlineſs? And ſhall I now ſtep out of the Way of Godlineſs, into the Way of Sin? Thus lay your Temptation to the Touchſtone of your Vow, and try whether it be not againſt it; which through the Bleſſing of God, may prevent many a Sin.

CHAP.

CHAP. XXII.

Of preparing for Death, and how to Die well.

IF thou apprehendest thy Disease to be Mortal, and that it is like to be thy last Sickness, then it will be thy Wisdom to prepare thy self after the best Manner thou canst for Death.

For the better Help therein, take these Directions. 1. *Set thine House in Order*; I mean, settle thy outward Estate by making thy Will: Which will no way hasten thy Death, (as many foolishly do imagine) but rather put thee into a better Capacity, to set thy Soul in Order for a blessed Departure. And as God hath blest thee with an Estate, so fail not to give some proportionable Part thereof for the Relief of the poor Members of Jesus Christ. Tho' that Charity which is exercised in a Man's Lifetime, is questionless the best, and the most acceptable unto God, when we make our Hands our Executors, and our own Eyes our Overseers; yet I condemn not that Charity which is shewed at the last; for better late, than never.

2. *Send for some godly Minister, or experienced Christian, to advise thee about setting thy Soul in Order, in Reference to thy great Change.* This Direction the Apostle *James* giveth, Chap. 5. 14. *Is any sick among you, let him call for the Elders of the Church, and let them pray over him.* This I would advise thee to do in the first Place, not putting it off to the last, when thine Understanding and Memory begin to fail thee, as the practice of the most is, who when the Physician hath done with them, and (in a Manner) given them over, then send for the Divine to begin with them. As

if a short Prayer, and a few Words of ghostly Counsel, were enough to send them to Heaven.

3. *Labour to make, or rather to renew thy Peace with God.* For tho' the making thy Peace with God, ought not to be put off to thy Death Bed, yet must it then be renewed in an especial Manner, as being the last Time of doing it. In order thereunto, 1. *Look back into thy former Course of Life, and call to mind the manifold Aberrations thereof,* as the Vanity of thy Thoughts, how vain and empty, how carnal and prophane they have been: As also the Unsavouriness of thy Words and Speeches, how Godless and Christless, yea how unprofitable they have been for the most part: As also the Wickedness of thine Actions. And in examining thy self concerning thine Actions, call to mind, as thy sinful Omissions and Commissions, so likewise thy sinful Manner of performing holy Duties, how thy most religious Services have had a Mixture of Sin in them. Likewise run over the several Ages of thy Life, and consider what Sins thou committedst in thy Childhood, what in thy Youth, and what in thy riper Years.

And together with the Number of thy Sins consider the aggravating Circumstances of them, till thou find thine Heart in some Measure affected with Grief and Sorrow for the same: And then,

2. *Confess thy Sins unto God in Prayer,* spread them before him in a true and unfeigned Acknowledgment and Confession of them, freely judging and condemning thy self before God for the same.

3. *Earnestly beg of him the Pardon and Forgiveness of them, in and through the Merits of Jesus Christ.* For thou canst look for it only through the free Grace and Mercy of God in Jesus Christ.

4. 'Sprinkle thy Soul with the Blood of Jesus Christ'. Christ is our Peace, as the Apostle calls him, *Eph.* 2. 14. Neither canst thou (by all that thou art able to do) make thy Peace with God, but only through Faith in his Blood. When the destroying Angel saw the Blood of the Lamb sprinkled on the Posts of any Door, he passed by that House, and they within were safe, *Exod.* 12. 23. So that Soul which is sprinkled with the Blood of Jesus Christ, is so safe from the destroying Angel of God, that he shall not do it hurt; for Death is an Advantage to that Soul which is sprinkled with the Blood of Christ. Tho' the Blood of Christ be the Means of our Peace and Reconciliation with God, yet unless that Blood be sprinkled on thy Soul, thou canst find little Peace there. And therefore the Apostle *Peter* speaks not only of the Blood of Christ, but *of the sprinkling of the Blood of Christ*, 1 Pet. 1. 2. It is not enough that Christ hath shed his Blood, but there must be besides the shedding of it, the sprinkling of it. Christ's Blood was shed upon the Cross, yet all Men are not reconciled unto God thereby. What is the Reason? Surely, because that Blood is not sprinkled upon their Souls. For Peace and Reconciliation with God must be had, not only from Christ's Blood poured out, but from his Blood sprinkled.

Quest. How is Christ's Blood sprinkled upon our Souls?

Answ. By Faith applying the Blood of Christ to our own Souls Comfort. Faith is the Hand of the Soul, and the Soul by Faith puts her Hands into the Wounds of Christ, takes off his Blood and besprinkles herself therewith, applying the Merits and the Virtue thereof unto itself, whence follows Peace and Reconciliation with God.

Object. 'I would willingly apply the Merits of Christ's 'Death and Passion unto my self, but Oh, I am conscious 'of so much Unworthiness, seeing nothing in my self, why 'the Merits of Christ's Death should belong unto me, that 'I cannot, yea, I dare not apply them to my self.'

Answ. It is good to be conscious to thy self of thine own Unworthiness, but not so as to be kept thereby from applying of Christ, and the Merits of his Death and Passion unto my Comfort. And truly, if thou wouldest consider that God respecteth his own Goodness, and not ours, in the offering of his Son; and that his Grace is every Way most free, this Conceit of thine Unworthiness, can be no just Plea against the applying of Christ, with the Benefits of his Death and Passion unto thine own Souls Comfort: It should rather be an Encouragement unto thee; because the more

unworthy thou art in thine own Sight and Sense, the more worthy thou art in the Account of Christ. The greatest Worthiness that any Christian can here attain unto, is to be sensible of his own Unworthiness.

Object. 2. 'My Sins are so many for Number, and so hainous in their Quality, that I cannot imagine that Christ should belong unto me; and therefore dare not apply him, nor the Benefits of his Death and Passion unto my self.

Ans. The more Sinful thou art in thine own Sense and Apprehension, the fitter thou art to close with Jesus Christ, and to apply the Merits of his Death unto thy self. For in that gracious Invitation of Jesus Christ, *Mat.* 11. 28. we find no other Qualification put in, but a Sense of Sin; *Come unto me all ye that labour and are heavy laden, and I will give you Rest.* Where the Parties invited to come unto Christ, are such as are sensible of, and thereupon groan under the Weight and Burden of their Sins; as the Word in the *Greek* ὀνειδιζόμενοι καὶ πεφορτισμένοι properly signifies. And *Luke* 5. 32. Christ professeth, *He came not to call the Righteous, but Sinners*; not such as were *Righteous* in their own Conceit, but such as were *Sinners* in their own Sense and Apprehension, truly sensible of their own Sins. So that Sense of Sin is the only Qualification requisite to an Application of Jesus Christ.

Object. 3. *I have often sinned against Knowledge and Conscience; and therefore fear I have committed that unpardonable Sin, the Sin against the Holy Ghost, and so dare not apply Christ's Blood unto my self.*

Answ. Tho the Sin against the Holy Ghost be a Sin against Knowledge and Conscience, yet every Sin (yea, every grievous Sin) against Knowledge and Conscience is not the Sin against the Holy Ghost; for they may be without a malicious Heart, which this cannot be: And therefore, tho' thou hast often sinned against Knowledge and Conscience, yet if thou hast not sinned with a malicious Heart, that is thou hast not sinned meerly, because thou would'st displease God, and grieve his Spirit, thou hast not committed the Sin against the Holy Ghost.

IV. *Having made thy Peace with God, then make thy with Men, by an hearty Peace or giving all who have wronged thee.* This is a Duty to be performed by thee in the whole Course of thy Life, as any Occasion is given, without which the Lord will not accept of any Christian Service and Sacrifice that thou offerest unto him: And therefore saith our Saviour, *Mark* 11. 25. *When thou standest praying, for-*

forgive, if thou hast ought against any; For indeed, how canst thou ask God Forgiveness of thy Sins, when thou wilt not forgive Man his Offences against thee? How canst thou beg Peace and Reconciliation with thy heavenly Father, when thou wilt not be reconciled on Earth to thy Brother? As therefore this Duty is to be performed by thee in the whole Course of thy Life, so especially in thy last Sickness; for thereby thou may'st gain some comfortable Ground in thine own Soul, of the Forgiveness of thy Sins committed against God; which our Saviour implieth in that Expression of his, *Matth.* 6. 14. *If ye forgive Men their Trespasses, your heavenly Father will also forgive you.* Would'st thou then be assured of God's Mercy towards thee in the Forgiveness of thy Sins committed against him? Search narrowly into thy own Soul, and if thou canst find thou doest as heartily forgive thy Brother, as thou doest desire Forgiveness of God, then mayest thou assure thy self of God's Mercy to thee in the Forgiveness of thy Sins committed against him. So much is hinted to us in the Fifth Petition of the Lord's Prayer; 'Forgive us our Trespasses, as we for-'give them that trespass against us; which latter Clause is added, partly to stir up readily to forgive those who have wronged us; and partly to strengthen our Faith in the Assurance of the Forgiveness of our Sins committed against God, from our Readiness to forgive those who have wronged us; in that our forgiving of our Brother, is a Fruit proceeding from God's forgiving us.

V. Labour to clear up thine Evidences for Heaven that thou mayest upon good Ground be able to say with the Apostle *Paul*, 'I know that when the earthly House of 'this Tabernacle is dissolved, I shall have a Building with 'God, an House not made with Hands, eternal in the 'Heavens. The Scripture layeth down sundry clear Evidences of a true Right and Title unto Heaven, as Faith in Jesus Christ; for saith our Saviour, *John* 3. 16. 'God so lov-'ed the World, that he gave his only begotten Son, that 'whosoever believeth in him should not perish, but have e-'ver lasting Life'; and saith *John* the Baptist, *Verse* 36. *He that believeth on the Son, hath everlasting Life*; that is, he is as sure of it, as if he were in actual Possession of it. Another Evidence for Heaven is set down by the beloved Disciple *John*, 1 *John* 3. 14. *We know that we have passed from Death to Life, because we love the Brethren.*

Because many good Christians and true Believers are much

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troubled upon their Death-bed for want of Assurance of their Interest in Christ, and of a better Life after this, I shall lay down three Considerations for their Comfort and Support.

1. A Man may have the Faith of Adherence, tho' he have not the Faith of Evidence and Assurance. For the better Understanding whereof, you must know, there is a Two fold Faith, as Divines distinguish, *viz.* The Faith of Adherence whereby we roul our selves upon Christ, and rest upon him and his Merits alone for Life, and for Salvation; and the Faith of Evidence and Assurance, whereby we know and are assured of our Interest in Christ, and consequently of our Right and Title unto Heaven. Now a Man may have the Faith of Adherence which is true justifying Faith, that giveth us an Interest in Christ, and a Right to Heaven, and yet may want the Faith of Evidence and Assurance; so that he knoweth not his Happiness. As a Child may truly hang about the Mother's Neck, or cast it self into her Arms, and yet receive neither Kiss or Smile from her: so a poor Soul may truly roul it self upon Christ, cast it self into his Arms and rest in his Bosom, (which is true Faith) and yet have neither Kiss nor Smile from; therefore, far be it from thee to question the Truth of thy Faith, merely for want of Christ's Smiling upon thee; or to question thy Faith of Adherence, because thou hast not the Faith of Evidence and Assurance. 2. Assurance of our Interest in Christ, and of our future Happiness, tho' it be requisite to the Consolation of a Christian, yet not to his Salvation; tho' to his Comfort, yet not to his Safety; his Condition may be safe, tho' not very comfortable at present; for a Christian's Safety doth not at all depend upon his Assurance, but upon his Faith. That Christian that can by Faith roul himself upon Christ, cast himself into his Arms, resting upon his Merits alone for Life, and for Salvation, his State and Condition is safe; tho' he hath not that Assurance which he doth desire: for the Promise of Life and Salvation is made to Faith, and not to Assurance; the Tenor of the Gospel is, *Believe and thou shalt be saved*: as John 3. 16. *God so loved the World that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life.* It is not said, that whosoever hath Assurance of his Interest in Christ, and of eternal Life and Salvation, but whosoever believeth in Christ, shall be saved. This Consideration may revive many drooping Souls, who tho' they do renounce all Confidence in themselves, and in any Righteousness of their own, and place their whole Confidence upon the Righteousness of Jesus Christ, and the Merits of his Death and Passion, yet have no

comfortable Assurance in their own Souls of their Interest in Christ, or of their eternal Life and Salvation; let such know that their Condition may be good and safe for all that.

3. Assurance of Salvation is not so ordinary as many Christians do imagine; for indeed there are but few Christians who do here attain to a clear Evidence and full Assurance of their Salvation, such whom the Lord here calleth forth to hard Service, or great Sufferings; to them he is pleased many Times to give some clear Evidence and Assurance of their eternal Life and Salvation, for their better Comfort and Support. Thus many Martyrs have expressed their full Assurance of a better Life after this, whereas such a Measure is not usually granted to ordinary Christians, their Trial being but Flea-bites in Comparison of the others.

IV. Then especially Act the Graces of God's Spirit in thee. As, 1. Thy Faith, which is a Grace of special Use to thee so long as thou livest in the World, but most of all at thy last Sickness, and the Time of thy Death; therefore then especially be often acting and exercising thy Faith in Jesus Christ; with the Eye of Faith look upon Christ hanging upon the Cross, there offering up his Life as an All-sufficient Sacrifice, and full Satisfaction to God's Justice for thy Sins, and cast thyself into the Arms of Jesus Christ, resting upon his Merits alone for thy Salvation; with a disclaiming of all Confidence in thy self, or any Righteousness of thine own; place thy whole Confidence upon the Righteousness of Jesus Christ, and upon the Merits of his Death and Passion. 2. Then especially act thy Zeal for God's Glory by giving good Counsel to those who are about thee, or come to visit thee; it is the last Time thou canst do any Thing for God in this World, therefore then shew thy Love to him, and Zeal for his Glory, by calling upon others to fear him, and serve him, by a conscionable Discharge of the Duties of their Places, Callings and Relations: perswade them to mind the Things of the World less, and the Things of Heaven more; to prize Health, and improve it for the Good of their Souls; to lay up a Stock of Graces and Comforts against the evil Day, and to get their Evidences for Heaven clear, before they be cast upon their Death-beds. Words of dying Men are of most Efficacy and Authority; and therefore improve thy dying Speeches to the Glory of God, and the Good of thy Neighbour. Thus our blessed Saviour when he was to leave the World, shewed his Zeal for God's Glory, and Love to his Disciples, in leaving with them many precious Counsels, Comforts, and Exhortations, and the Apostle Paul being ready

aged, and knowing the Time of his Departure was at Hand, called for the Elders of the Church of *Ephesus*, and leaves with them many excellent and weighty Exhortations.

3. Act thine Obedience, by resigning up thy self unto the Will of God, to be at his Disposе, either for Life or Death; as thou must not be unwilling to die when God calleth thee, so neither must thou be over eager to die before he call thee; thou mayest not desire Death out of Discontentment of Mind, because of some present Miseries and Afflictions which lye upon thee; nay, thou mayest not absolutely wish to die, out of a Desire to be rid of thy Sins, and to be with Christ, but it must be with a Submission to the Will of God, if he see it fit, meet and convenient for thee. Tho' *Paul* knew it were far better for him to die than to live, yet did he not desire Death absolutely, but with a Submission to the Will of God.

VII. Be frequent in reading the holy Scriptures, or cause them to be frequently read unto thee; for there thou shalt find, 1. Examples of God's Mercy shewed to the Afflicted. 2. Instructions how to hear and improve thy present Visitation. 3. Comfortable Promises of Support under the sorest Trials. And know for certain, that one Promise in the Book of God will be more effectual to yield thee Comfort on thy Death-bed, than all the Counsel of thy Friends that shall be then about thee.

VIII. Be often lifting up thine Heart to God in Prayer. And when through Weakness of Body and Faintness of Spirit, thou art not able to pour out thy Soul in any Set and solemn Prayer, send up some short ejaculatory Prayers unto God, as that of the poor Publican, *Lord, be merciful to me a Sinner*, Luke 18. 13. And also that of the poor Man, *Lord I believe, help thou my unbelief*, Mark 9. 24. And that of the Apostle, *Lord increase my Faith*, Luke 17. 5. And that of *Stephen*, *Lord Jesus receive my Spirit*. These Ejaculations going from the Heart, they are acceptable and pleasing unto God: let us therefore, as *Austin* adviseth us, endeavour to die Praying, by a frequent Breathing forth of these, or such like ejaculatory Prayers.

IX. Be often resigning up thy Soul into the Hands of God, saying with our blessed Saviour, *Father into thy Hands I commend my Spirit*. Little Children for the most part, desire to die in their Fathers Bosom, or upon their Mothers Lap, even so shouldest thou in the Hour of Death, cast thy Soul into the Arms of thy heavenly Father, and rest in the Bosom of Jesus Christ.

CHAP.

CHAP. XXIII.

Of the common mutual Duties betwixt Husband and Wife.

HAving ſhewed the general Directions which appertain to Chriſtians as Chriſtians;

I come now to the particular Duties which appertain to thee in thy ſeveral and diſtinct Relations. For it is not ſufficient that thou make Conſcience of the general Duties of Chriſtianity, but thou muſt alſo be conſcionable in the performing of the particular Duties of thy ſeveral Relations, whereby much Good is both mutually communicated one to another, and received one from another. Whereas the Apoſtle *Paul* in ſetting down the ſeveral Duties of Relations, doth ſtill bring them under three Heads, *viz.* Husbands and Wives, Parents and Children, Maſters and Servants, I ſhall follow his Method, ſhewing the Duties of each of theſe.

For the Duties of Husband and Wife, they may be drawn to Two Heads.

1. Such as are common to both.
2. Such as are proper and peculiar to each ſeverally.

The common and mutual Duties are theſe;

I. A loving Affection of one to another. I call this a mutual Duty; becauſe as the Husband is to love his Wife, ſo the Wife is to love her Husband. Love is a Duty which which every Chriſtian oweth to one another; *Love thy Neighbour as thy ſelf*, ſaith our Saviour, Matth. 22. 39. Where by Neighbour, is meant every Man, every Woman; ſo that we are bound to love every one, even our Enemies for Chriſt's Sake. But the nearer any are knit together, the more they are bound to this Duty of Love, and to abound therein. Now who are ſo nearly knit together as Husband and Wife? And therefore there ought to be a mutual Affection between them, and that Love which one ſheweth to the other, will ſtir up the other to requite that Love again; ſo as there is nothing loſt.

II. Outward Concord and Agreement. This ſhould be as far as is poſſible with all Men, *Heb.* 12. 14. But more eſpecially between Husband and Wife, who are ſo nearly knit together. For without Concord and Agreement between Husband and Wife, what Comfort can either find in their Houſes? The Truth is, every one lives more or leſs comfortable in his Houſe, as there is Concord and Agreement there.

For the better preſerving of Concord and Agreement betwixt Husband and Wife, take theſe few Directions:

1. Labour to ſuppreſs and keep down all furious Paſſions, which do uſually occaſion Diſcord and Diſſention; eſpecially when one is Paſſionate, it will be the Wiſdom of the other to act Patience, and to expreſs a Spirit of Meekneſs: For when both are Hot and Angry together, then the Fire of Contention is likely to expreſs a ſo ſuch a Flame as will not ſuddenly be quenched; and therefore I would commend this Rule to married Perſons, to beware of both being angry together; but rather let one be to the other like *David*'s Harp, to appeaſe *Saul*'s Fury.

2. Tho' the Fire of Contention be kindled at Home, yet let it not break forth into thy Neighbour's Houſe, but be ſure to keep it within thine own Walls. For it is found by too frequent Experience, that Differences between Man and Wife being once divulged, are more hardly made up.

2. When any Difference is riſen, let each ſtrive who ſhould firſt ſeek after Peace and Reconciliation, for theirs is the Glory who firſt begin. I have read, that there was ſometimes a Variance between two famous Philoſophers, *Ariſtippus* and *Æſchines*, *Ariſtippus* at length cometh to *Æſchines*, and ſeeks for Peace and Reconciliation; and withal ſaid, remember, tho' I am the Elder, and the Party wronged, yet I ſought the Peace: True, ſaid *Æſchines*, and for this I will ever acknowledge thee the worthier Man; for I began the Strife, but thou the Peace. But how many of us came ſhort of *Ariſtippus* (tho' an Heathen Philoſopher) in this particular, thinking it a Diſgrace firſt to ſeek after Peace and Reconciliation?

III. Another mutual Duty which Husband and Wife owe to one another, is Prayer. They ought to Pray one for another: In a conſcionable Performance whereof, may Husband and Wife be helpful each to other in all things needful to either of them; it being the Means which the Lord hath ſanctified for obtaining of every good Thing, both for our ſelves and others. It is recorded of *Iſaac*, 'That he 'intreated the Lord for his Wife, becauſe ſhe was barren, 'and the Lord was intreated of him', *Gen.* 25. 21. That is, the Lord heard his Prayer, and granted his Requeſt.

IV. Another mutual Duty, is a provident Care of one anothers Souls.

1. If a believing Husband, or Wife, be married to an Unbeliever, they ought to uſe all the Means they can to win the other. And if either of you ſhall be a Means of the Converſion of the other, how intirely will it knit your Affections one to another?

2. If both Husband and Wife be in the State of Grace, they ſhould be watchful one over the other, as to prevent Sin in one another, ſo to redreſs it the beſt Way they can, when either of them are fallen thereinto by ſeaſonable Admonition, yea, and Reproof alſo if Admonition will not ſerve. Herein Husband and Wife ſhould more Reſpect the mutual Good of one another, than fear the giving of Offence.

And it is likewiſe a ſpecial Duty incumbent upon Husband and Wife, to help forward the Growth of Grace in each other; as by a frequent conferring together of good Things, eſpecially of what they hear in the publick Miniſtry of the Word; ſo likewiſe by a conſtant performing Family Duties, eſpecially Prayer. Tho' this Duty appertain chiefly to the Husband, yet the Wife ought to put her Husband in Mind thereof, if he forget it; and to ſtir him up if he be backward.

V. Another mutual Duty, is to conceal and cover the Infirmities of one another. There is no Man or Woman without their Infirmities; it will be therefore your Wiſdom to conceal the ſame ſo far as you can with a good Conſcience. And truly, this is one ſpecial Act and Exerciſe of Love, to ſeek to cover and conceal the Infirmities of thoſe whom they Love. How blame-worthy then are they who take all Occaſions to ſpread abroad one anothers Infirmities and many Times belie one another! This Fault is ſo much the greater in Two eſpecial Reſpects:

1. Becauſe the Husband and Wife know more of one anothers Infirmities; and therefore if they be ſo ill-minded, can more diſcredit and defame one another, than any other. 2. Becauſe of all other, they are moſt bound to conceal one anothers Infirmities, by Reaſon of their near Union.

CHAP. XXIV.

Of Husbands Duties to their Wives.

HAving ſhewed the common mutual Duties appertaining both to the Husband and the Wife, I come now to the ſpecial and particular Duties belonging to each of them ſeverally.

And Firſt of the Duties of the Husband; all which may be compriſed under this one Word, Love; for we find that often expreſly ſet down, and mentioned, as the chief Duty of the Husband, *Eph.* 5. 25. 33. *Col.* 3. 19.

The Particulars in which an Husband ought to expreſs his Love to his wife, are theſe, and ſuch like.

1. By honouring her as his Companion, and Yoke-Fellow. The Place from whence the Woman was taken, *viz.* his Side, where his Heart lay, implieth as much; for she is as the Heart in the Body, far more excellent than any other Member under the Head, and almost equal to that Head. It is observable, that when the Woman was made, she was not taken out of the Man's Head, because she was not to rule over him; not out of his Feet, because she was not to be Subject to him as a Slave or Servant; but out of his Side, that he might take her as his Yoke-Fellow and Companion; which he ought to do, considering they are Joint Partakers of many special Prerogatives which are common to both, being Joint-Parents of the same Children, Joint-Governours of the same Household, Joint Partakers of the same Goods (in Regard of the Use of them) and Joint-Heirs of the Grace of Life, as the Apostle *Peter* speaketh, 1 *Pet.* 3. 7.

2. By delighting in her. This the wise Man commandeth, *Prov.* 5. 19, 'Let her be as the loving Hind, and pleasant Roe; let her Breasts satisfy thee at all Times, and be thou ravisht always with her Love'; that is, be thou enamoured with her, even to delight. And truly, if a Man exceed not the Bounds of Civility and Sobriety, his Affection towards his Wife cannot be too great. Happily thy Wife is not so beautiful, nor so delightful in her self, as some other Women are: Yet as Parents love and delight in their Children, not so much because they are comely, Witty or the like, but because they are their Children; so thou oughtest to delight in thy Wife, not so much because she is beautiful, wise or the like; but because she is thy Wife, even the Wife which the Lord hath allotted unto thee; believing her to be the fittest Wife for thee, with whom thou oughtest to rest satisfied.

3. By Treating her mildly. The Husband must shew himself mild and Gentle in all Things towards his Wife. This Mildness is urged by the Apostle under the contrary Vice, Bitterness; For, saith he, *Husbands love your Wives, and be not bitter against them*, Col. 3. 9. Where Bitterness is opposed to Mildness, Gentleness, Familiarity and the like. So that both the Speech and Carriage of the Husband towards his Wife must be with much Mildness and Gentleness; if he instruct her, it must be with all Meekness and Mildness; if he command any Thing to be done, it should be by way of intreating; he should not be too peremptory in Commanding; if he reprove her, it must be with all Mildness and Meekness that may be

Queſt. *Whether an Husband may lawfully ſtrike or beat his Wife?*

Anſw. Tho' the Husband hath ſome Authority over his Wife, yet it doth not appear, that he hath any Power or Liberty thereupon to beat her.

1. *For Firſt*, We find it neither commanded, nor commended to us in Scriptures, there being neither Precept nor Preſident for the ſame.

2. What Fruit can we expect from an Husband's beating of his Wife? But a Return of Blows and Scratches to the utmoſt of her Strength. For this is moſt certain, that if a Man who hath no Authority over another, ſtrike him, he will turn againſt him, and do him all the Miſchief he can. Now therefore, there being no Ground to perſwade Wives, that their Husbands have ſuch Authority over them as to Strike them for their Faults; what Hope is there that they will patiently bear it, and be bettered by it? Or rather is it not more likely, that they will not only riſe againſt them, but if they can, over-maſter their Husbands, and ever after caſt off all Subjection to them.

CHAP XXV.

Of the Duties of Wives to their Husbands.

HAving ſhewed the Duties of Husbands, in Reference to their Wives, I come now to ſhew the Duties of Wives towards their Husbands.

As the main Duty on the Husband's Part was *Love*; ſo the Main Duty on the Wives part is *Subjection*, *Eph.* 5. 22 under which many Particulars are comprized.

The Subjection of the Wife to the Husband, implieth two Things.

1. That ſhe put in Practice ſuch Duties as do iſſue and flow from the Acknowledgment of that Superiority.

I The former is not only a Duty, but the Ground of all Duties whatſoever; for till the Wife be fully ſatisfied about the Superiority of her Husband, no Duty will be performed by her as it ought. Therefore Wives ought to learn this Point in the firſt Place, *viz.* That their Husbands are their Superiours, which clearly appeareth.

1. By the Order of the Creation. The Man was firſt created, and thereupon had the Birth-right.

2. By the Inſtitution of God, who ſaid to the Woman, 'Thy Deſire ſhall be ſubject to his, and he ſhall rule over thee,' *Gen.* 3. 16.

1. By the Names and Titles given in Scripture to the Husband, which do imply a Superiority in him, as *Lord*, 1 Pet. 3. 6. *Guide*, Prov. 2. 17. *Head*, 1 Cor. 11. 3. &c. I grant indeed, there is but a very little Disparity, and small Inequality between Husband and Wife, being both Governours of the same Family, Parents of the same Children, and Heirs together of the Grace of Life; yet God hath so expressly appointed Subjection on the Wives Part, it ought to be acknowledged.

II. As the Wife ought to acknowledge and yield a Superiority in her Husband, so he ought to put in Practice such Duties as do issue and flow from the Acknowledgment thereof; which may be branched into three Particulars.

1. Honour. This God requires of all Inferiours towards their Superiours, in the Fifth Commandment; and therefore is a Duty incumbent upon all Wives, in Reference to their Husbands, who are their Superiors, as being their Lords, Guides and Heads. This Honour Wives ought to express.

2. By their inward Esteem of their Husbands accounting them worthy of Honour for their Peace sake, because they are their Husbands, whether they be Richer or Poorer, Elder or Younger than themselves.

3. By their outward Respect which they should manifest both by their reverent Carriage and Speech, giving them such Titles as signifie Superiority, and Savour of Respect.

4. Another Branch of the Wives Subjection, is Meekness; which she ought to shew, as in a quiet taking of Reproof from her Husband, so in being willing to be advised by her Husband, and ready to follow his good Advice: Yet if the Wife hath a clearer Sight, and seeth better than her Husband what God hath commanded, tho' she may not usurp Authority over her Husband; yet she may, and must in all Humility, perswade and advise him to that which is Good, and happy is that Husband, (if he can see his own Happiness) in whose Bosom the Lord hath laid so good a Counsellor.

5. Another Branch of the Wives Subjection, is Obedience, and indeed this is the principal Part of that Subjection which the Apostle requireth of Wives to their Husbands, *Wives submit your selves unto your own Husbands*, Eph. 5. 22. And the Apostle *Peter* commands this Duty unto Wives by the Example of *Sarah*, who obeyed *Abraham*, 1 Pet. 3. 6.

Wives ought to manifest their Obedience to their Husbands,

1. In a ready and willing doing of what their Husbands require of them, so far as lawful and seasonable, as is afterwards expressed.

2. In

2. In a forbearing to do Things which appertain to their Husband's Authority, without their particular, or at least general Consent. For the kind of Obedience which the Wife is to yield to the Husband, the Apostle sets it down in Two Expressions; *As unto the Lord*, and *in the Lord*, Eph. 5. 22. Col. 3. 18.

The former hints unto us, That the Wives Obedience must be a conscientious Obedience; that is, in Obedience to God, to his Ordinance and Commandment, who requireth it of them; so that it must be in Conscience of the Ordinance of God, and in Obedience to his Command; and thus will their Obedience to their Husbands be an acceptable Service unto God.

The latter Expression, *in the Lord*, hints unto us, that the Wives Obedience must be in all lawful Commands, not extending to any Thing against the Will of God; so that if Husbands command any Thing against the revealed Will of God, their Wives are not bound to obey them; for their Husbands Power is subordinate to the Power of God, and the subordinate Power must ever yield to the supreme Power; and therefore if Wives shall out of Respect to, or Fear of their Husbands, yield Obedience to any unlawful Command, doing that which is Evil, their Husbands Command will be no good Plea, much less sufficient Excuse for them.

CHAP. XXVI.

Of the Duties of Parents.

HAving shewed the Duties of Husbands and Wives, come now to shew the Duties of Parents and Children.

The Duties of Parents in Reference to their Children, are these;

I. *To see that they be admitted into the Church by Baptism in convenient Time*; that is, within some few Days after they are born.

II. *To train them up in the Fear and Nurture of the Lord.* This Duty the Apostle *Paul* in special presseth upon Parents, *Eph.* 6. 4. *Ye Parents*, saith he, *Bring up your children in the Nurture and Admonition of the Lord.* Let your main Care be, not how to make them *Rich*, but *Religious*; how to work the sincere Fear of God into their Souls, that as God of his infinite Goodness hath made them your Children

dren by natural Generation, ſo you ſhould ſtrive and endeavour to make them his Children, by a godly and religious Education. *Auſtin* in his firſt Book of Confeſſions, ſpaking of his Mother *Monica*, ſaith, *Majori ſollicitudine me parturiebat ſpiritu, quam carne.* &c. 'That ſhe travelled 'with greater Care and ſtronger Pain for his ſpiritual Birth, 'than for his natural Birth.' And truly, the like Care and Pains ſhould be in all Parents towards their Children. Not thinking it ſufficient that they have brought them up to ſome good Trade, whereby they may live another Day, but they muſt likewiſe bring them up in the Fear of God teaching them ſo to ſerve him here, that they may live with him eternally in the Heavens.

For your better Help herein, take theſe few Directions.

1. *Inſtruct them in the Principles of Religion, by teaching them ſome good Catechiſm*, which ſhould be frequently, if not daily performed, tho' but a very little at once, to prevent Weariſomneſs in your Children.

Queſt. *How ſoon ſhould we begin to teach our Children?*

Anſw. When they are able to learn any Thing that is evil, it is high time to teach them ſomething that is good. *Solomon* ſaith, *When he was young and tender, his Father taught him*, Prov 4. 3, 4. And that his Mother did ſo too, you may read in the laſt Chapter of the Book of *Proverbs*.

2. *Betimes inſtruct them in the practical Part of Chriſtianity*, By calling upon them frequently to read the Scriptures: daily to offer up a Morning and Evening Sacrifice of Prayer and Praiſe unto God; conſtantly to give Thanks before and after Meals, carefully to avoid all known Sins, and diligently to perform every known Duty, and that out of Conſcience. This the Lord commandeth in *Abraham*, *I know him*, ſaith God, *that he will command his Children, and his Houſhold after him, to keep the Way of the Lord, to do Juſtice and Judgment.* Gen. 18. 19.

3. 'Bring them with you to the publick Ordinances of 'God, ſo ſoon as they can remember any Thing which they 'hear. When *Joſhua* read the Words of the Law before the Congregation of *Iſrael*, it is expreſſly ſaid, 'That the Wo-'men, and the little ones, were amongſt the Men.' *Joſhua* 8. 35.

4. 'Examine your Children at Home of what they have 'heard in the publick Congregation,' and labour to make it more clear and plain to their Underſtanding.

5. 'Be often ſpeaking before them of the great Things 'the Lord hath done for his Church and People, both 'old, and in your Days. This the Lord commanded the *Iſraelites* Parents to do to their Children, which we find accordingly practiſed by them, *Joſhua* 4. 6. As Children generally have good Memories, ſo they are excellent at the remembring of Stories.

6. 'Be Patterns of Piety and Godlineſs unto your Chil-'dren. For the Truth is, there is great Force in Examples to draw others either to Good or Evil. And it is uſually the Diſpoſition of Children to follow their Parents; and therefore, how doth it concern Parents to look to their Ways and Courſes, eſpecially how they behave themſelves before their Children, who are much inclined to follow their Example? Oh that all Parents would ſeriouſly think of this, that the Conſideration hereof, might reclaim them from all looſe and wicked Courſes, leſt by their evil Example they make their Children two-fold more the Children of Hell, than than they were by Nature!

7. 'Be ſure you forget not daily to pray to God for them, eſpecially that he would indue them with his ſaving ſanctifying Graces, that as they grow in Years, ſo they may grow in Grace, and in the Knowledge of our Lord and Savi-our Jeſus Chriſt. And for your Encouragement know, that *Children of many Prayers ſeldom miſcarry.* Parents are generally careful to lay up Wealth and Riches for their Chil-dren. Oh that they would be as careful to lay up a Stock of Prayers for them in Heaven, which will queſtionleſs prove their Childrens beſt Portion!

O that all Parents would thus endeavour to bring up their Children in the Fear and Nurture of the Lord, that as they were Inſtruments to beget them in the Fleſh, ſo they might be Inſtruments to beget them in the Faith! which is the main Duty incumbent upon Parents in Reference to their Children.

III. Another Duty is, to provide for the Bodies of their Children, as well as for their Souls. This the Apoſtle inti-mateth, 1 *Tim.* 5. . where he ſaith, *If any provide not for his own, and eſpecially for thoſe of his own Houſe, he is worſe than an Infidel*, viz. in this Point, becauſe he by the Light of Nature knoweth this to be a Duty; but yet beware of withholding thy Hand from Works of Charity, becauſe of many Children; nay, rather the more Children thou haſt, the more Liberal thou oughteſt to be, that ſo the

Lord may double his Bleſſing upon thee and thine; for the Seed of the Merciful, ſaith the Pſalmiſt, *are bleſſed*, Pſal. 37. 26. And ſaith the Apoſtle, 'He that ſoweth bountifully, 'ſhall reap bountifully'.

IV. It is the Duty of Parents to rebuke their Children when they do amiſs, whereby you may both free your ſelves from the Guilt of your Childrens Sin, and prevent much Evil in your Children. For queſtionleſs the want thereof, is one ſpecial Cauſe of ſo much Wickedneſs and Prophaneneſs in many Children.

V. When Reproof prevails not, you ought to correct them for their Faults. This Day the Scripture often preſſeth upon Parents. *Prov.* 19. 18. 'Chaſten thy Son while there 'is Hope, and let not thy Soul ſpare for his crying'; or as the Original properly ſignifieth, 'Let not thy Soul ſpare to 'his Deſtruction'. Intimating, that the Fathers ſparing of his Child, may tend to his Deſtruction; or, or as we uſe to ſay, bring him to the Gallows. So that too much Lenity, may prove the greateſt Cruelty in the Iſſue. An ancient Father in the Church, relates a ſad Story of a Youth, whoſe uſual Cuſtom it was upon any Thing that croſſed him, to curſe and blaſpheme; and not being duly corrected for the ſame he continued in that wicked Courſe to his dying Day; and as the Story noteth, the Devil was ſeen to carry him away. But herein two Extreams are carefully to be avoided, *viz.* Lenity and Severity. As Parents ought not to be too indulgent towards their Children, which was *Eli*'s Fault, for which ſore Judgments befell both him and his Children: ſo neither ſhould they be too ſevere in correcting their Children, as ſome are, having no Reſpect either to the Fault, Age, or Diſpoſition of their Children. Therefore the Apoſtle giveth this Dehortation unto Parents, *Not to provoke their Children unto Wrath*, Eph. 6. 4.

VI. Another Duty is, to bring up their Children in ſome honeſt Calling; it being the ordinary Means, as to prevent Idleneſs, which is the Bane of Youth, ſo to enable them to live in the World, and to be ſerviceable to the Kingdom wherein they live. In the Choice of a Calling, Reſpect ſhould be had as to the Childrens Ability and Fitneſs, ſo to their Diſpoſition and Inclination, carefully obſerving to what Calling they are moſt diſpoſed.

VII. To provide fit Matches and Marriages for their Children; it being the Means the Lord hath ſanctified for the keeping their Bodies chaſte and undefiled. This the Lord

gave

gave in Commandment to his People of old, by his Prophet *Jeremiah*, Chap. 29. 6. saying, 'Take Wives to your Sons, 'and give your Daughters to Husbands'. In the Choice of a Husband or Wife, the Parents ought to have greater Respect to Piety and Prudence, than to Wealth and Riches for thereby shall they procure much Happiness to their Children in their Marriages.

CHAP. XXVII.

Of Childrens Duties.

HAving shewed the Duties of Parents towards their Children, I come now to shew the Duties of Children in Reference to their Parents; which may be brought to three Heads, *viz.*

1. *Obedience.* 2. *Honour.* 3. *Gratitude.*

1. *Obedience*, This is often pressed in Scripture, as the main and principal Duty of Children in Reference towards their Parents. Their Obedience ought to be expressed,

1. By chearful yielding to their Precepts and Commands, readily doing what they require of them, and that for Conscience sake, even to the Command of God, who requireth this Duty at their Hands; For, saith the Apostle, *Col.* 3. 20. 'Children obey your Parents in all Things, for this is well 'pleasing to the Lord'. And again, *Eph.* 6. 1. 'Children 'obey your Parents in the Lord, for this is right; in the 'former Place it is, κατὰ πάντα in all Things In the latter it is, ἐν κυρίῳ whereby is implied, that Childrens Obedience must be in all Things honest and lawful, agreeable to the word of God; so that if their Parents should command them to do any Thing contrary to the Word of God, they must therein obey God, and not their Parents. For Children are no further bound to obey their earthly Parents than may stand with Obedience to God their heavenly Father.

2. Children ought to express their Obedience to their Parents in hearkning to their good Instructions. It being the Duty of Parents to instruct their Children, it must needs be the Duty of Children to hearken unto, and to obey their good Instructions, which *Solomon* much presseth upon Children; 'My Son, saith he, hear the Instruction of thy Father, and 'forsake not the Law of thy Mother' *Prov.* 1. 8. As Children ought to hearken to the good Instruction of their Parents in all Things, so more especially in two Things.

1. *In the Choice of their Callings.*

2. *In the Choice of their Matches.* 1. The

1. The former is commended in the Scripture by the approved Practice of godly Children, as of *Jacob*, *Samuel*, *David*, and others. And truly, in Regard that Parents are the Means of bringing up their Children in the World, till they are fit for Callings, and that not without much Care and Cost, is it not moſt meet and juſt, that their Counſel and Advice ſhould be taken in the Choice of their Calling and Courſe of Life. And as in their Callings, ſo likewiſe in their Marriages, and not to Marry without their Conſent, which the very Light of Nature teacheth, and God himſelf commandeth, when he layeth a Charge upon Parents, to give 'their Daughters to Husbands, and to take Wives for their Sons,' *Jer.* 29. 6. which doth neceſſarily imply, that Children ought not to take unto themſelves Wives or Husbands without, eſpecially againſt their Parents Conſent, and therefore ſuch Children as ſhall adventure to join themſelves in Marriage without their Parents Conſent, how can they expect a Bleſſing from God upon them? Yea, they have rather Cauſe to fear the Curſe of God upon them, and their Poſterity. How did the Curſe of God fall upon *Eſau* and his Poſterity, becauſe he married againſt the Conſent of his Parents; 'taking unto himſelf 'Wives which were a Grief of Mind unto *Iſaac* and *Rebekah*' *Gen.* 26. 34, 35.

II Another Duty which Children owe to their Parents, is Honour and Reverence. This the Lord in expreſs Terms requireth of all Children in the Fifth Commandment, 'Ho'nour thy Father and thy Mother', *Exod.* 20. 12. This Honour and Reverence Children moſt manifeſt.

1. By their modeſt Silence before their Parents, not forward to ſpeak in their Preſence without Leave from them.

2. By their humble Speeches, ſpeaking unto them ſubmiſſively and reverently; giving them fitting Titles, as Father, Sir, and the like.

3. By their reſpective Carriage, which they ſhould ſhew by uncovering their Heads, bowing their Body, ſtanding up before them, and the like. *Joſeph*, tho' highly advanced, yet when he appeareth before his Father with his two Sons, the Text ſaith, 'He bowed himſelf with his Face 'to the Earth'. Yea, tho' his Father was blind through Age, and therefore could not ſee what Reſpect his Son ſhewed to him, yet notwithſtanding he bowed to the very Ground. And when *Solomon* heard of the Approach of his Mother, the Text ſaith, 'He roſe from the Throne to 'meet her, and bowed himſelf unto her, and ſet her at his

'Right Hand', 1 *Kings* 2. 19. And all this in Token of his Reverence, and to give good Example unto others.

III. Another Duty which Children owe to their Parents, is Gratitude, a thankful Requital of their Love and Care, which the Apostle in express Terms requireth of all Children; namely, to requite their Parents, for that saith he, 'Is Good and acceptable before God'. This requital may and ought to be manifested several Ways. As,

1. By Relieving them according to their Need, if God give Ability. *Joseph*'s Practice herein is set before us as a Pattern, who being in Prosperity, and his Father in Want, first sent him Corn freely out of *Egypt*, and afterwards sent for him into *Egypt*, and there furnished him plentifully with Corn, and all other needful Things, insomuch that the Text saith, 'Joseph nourished his Father and 'his Brethren, and all his Father's Household with Bread, 'according to their Families', *Gen.* 47. 12. And it is recorded of *Ruth*, that she did not only glean for *Naomi* her Mother-in-law, but having Food given her by *Boaz*'s Servants for her Refreshment, 'she reserved part thereof, and 'gave it to her Mother, *Ruth* 2. 18. I have read of a Daughter whose Father being sentenced to be famished to Death, and thereupon none being suffered to bring him Meat, she gave him Suck with her own Breasts. How blame-worthy then, yea, and unnatural are such Children, whose Parents being poor, and themselves able to relieve them, do notwithstanding suffer them to want Things needful? St. *John* saith, 'That the love of God 'dwelleth not in him, who shutteth up his Bowels of 'Compassion from his Brother', 1 *John* 3. 17. How then can it dwell in that Child who shutteth up his Bowels of Compassion against his own Father or Mother, who having not only a Sufficiency, but also an Affluency of worldly Things, suffers his Parents to want Necessaries.

2. By loving their Parents. And truly that Love which Parents bear unto their Children, and have manifested by bringing them up in the World, should by the Law of Equity stir up in Children a Love to their Parents; for Love deserveth Love.

3. By concealing and covering their Infirmities, which will evidence the Truth of their Love to their Parents, and procure God's Blessing upon them. *Shem* and *Japhet* we read, were blessed for this, because they would not behold the Nakedness of their Father, when being Drunken he lay uncovered in his Tent; and *Ham*, for

...ering and making known his Father's Nakedneſs, ...ſed of God. As therefore Children would avoid ... Curſe, let them carefully ſhun *Ham*'s Sin; for- ... to blazen abroad their Father's Infirmity.

CHAP. XXVIII.

Of the Duties of Maſters.

The laſt Head of Family Relations, is Maſters and Servants.

The Duties of Maſters in Reference to their Servants may be brought under two Heads.

1. Such as concern the Bodies of their Servants.
2. Such as concern the Souls of their Servants.

The Duties of Maſters in Reference to the Bodies of their Servants, are,

1. To provide fitting Raiment for them, ſuch as may fence them againſt the Extremity of the Weather. I mean, if by Agreement they are bound to find them Apparel, as is the Condition of moſt Apprentices.

2. To give them wholeſome and ſufficient Food. As their Food muſt be Wholeſome for the Preſervation of their Health, ſufficient for the increaſing of their Strength, that they may be the better enabled with Chearfulneſs to do their Maſters Service.

3. To afford them Phyſick when they are Sick. For Maſters are commanded 'to give unto their Servants that 'which is juſt and equal', *Col.* 4. 1. And is it not juſt and equal, that thoſe Servants who labour for their Maſters in the Time of their Health, ſhould be cared for by their Maſters in the Time of their Sickneſs? The Centurion's Care for his ſick Servant is left upon Record for our Imitation, who uſed the beſt Means he knew for his Servants Recovery; which was to go unto Chriſt, *Matth.* 8. 6. The Humanity of this Centurion, being a Gentile, may be a Witneſs againſt the Inhumanity of many Chriſtians, who take little Care for their ſick Servants.

4. Not to oppreſs them with Labour, by over working them, requiring more of them than they are well able to perform. This would be Cruelty in a Man to his Beaſt, much more in a Maſter to his Servants. Indeed the *Egyptians* dealt ſo cruelly with the *Iſraelites*, that they groaned under their Burthens, whoſe Groans aſcended

aſcended unto the Ears of God, who thereupon came down to deliver them from their Bondage, *Exod.* 3. 7, 8. And let God's hearing the Cry of theſe oppreſſed Servants, and revenging them of their Oppreſſors, make all Maſters beware of laying heavy Burthens upon their Servants, requiring more of them than they are well able to perform; leaſt their Groans aſcend up unto God.

5. To pay them their Wages when it is due, without delaying it, or defrauding them of any Part thereof. It is is reckoned in Scripture as a crying Sin, to keep back and withhold the Labourers or Servants Wages; a Sin that crieth unto God for Vengeance, who is the Poors Avenger; and as he taketh ſpecial Notice of their Wrongs and Oppreſſions, ſo will he take Care to avenge the ſame.

II. The Duties of Maſters in Reference to the Souls of their *Servants*, are,

1. To Inſtruct and Catechiſe their Servants in the Principles of Religion. For if it be a Duty incumbent upon all Maſters of Families to provide for the Nouriſhment of the Bodies of their Servants, how much more ſhould they be careful for the Nouriſhment of their Souls? Yea, let all Maſters of Families know, that they are as expreſſly charged to Teach and Catechiſe their Servants, as the Miniſter is to inſtruct his Flock: Witneſs God's Command to the *Iſraelites*, 'Thou ſhalt talk of my Laws 'when thou ſitteſt in thine Houſe, and when thou walkeſt 'by the Way, and when thou lyeſt down, and when thou riſeſt up,' *Deut.* 6. 7. And God hath manifeſted his Approbation thereof, by commending *Abraham* for his Practice therein, *Gen.* 18. 12.

2. *To cauſe the Scriptures to be frequently read in the Family.* We read that under the Law the People of *Iſrael* were commanded to cauſe the Words of the Lord to be written upon the Poſts of the Houſe, to the End, they might be frequently read by every one in the Houſe. And ſaith the Apoſtle *Paul*, *Let the Word of Chriſt dwell in you*, Col. 3. 16. By *the Word of Chriſt*, the Apoſtle meaneth, the Doctrine of the Goſpel, which was publiſhed by Chriſt, and is contained in the Old and new Teſtament. *Let this Word*, ſaith the Apoſtle, *dwell in you*: that is, be ye much employed in the reading thereof; as in your Cloſets, ſo in your Families; or as *Calvin* interprets it, *Make the Word familiar to you*, by giving it Houſhold Entertainment. But Oh! what a Stranger is the Word to moſt Families? How ſeldom

amongſt them: *If this House be an Hell where the Scriptures are not read*, as *Luther* ſaid, Oh how many Houſes are there as to many Hells, for want of reading the Scriptures?

3. *To pray daily in and with their Family.* To offer up a Morning and an Evening Sacrifice of *Prayer* and *Praiſes* unto God in their Family. For the better ſtirring you up to this much neglected Duty of Family *Prayer*, I ſhall commend a few *Arguments*.

1. *Taken from the Practice of the Faithful in all Ages.* We read it was *Abraham's* Practice, whereſoever he came, to build an Altar to God, where God ſhould be called upon jointly by him and his Family, *Gen.* 12. 8 and 13. 4. and 21. 33. We read likewiſe it was *Job's* Practice as you ſhall find *Job* 1. 5. And *Joſhua's*, as appears by this Proteſtation, *As for me and my Family, we will ſerve the Lord*, Joſhua 24. 15. In the new Teſtament, it is recorded of *Cornelius*, 'That he was a devout Man, who fear-'ed God with all his Houſe, and prayed to God always,' Acts 10. 2. Which implieth, he kept a conſtant Courſe in Prayer. Now theſe Things are recorded for our Learning, that ſo we might write after their Copy, by following their Example in ſo excellent a Duty.

2. 'Every Maſter in his Family, is both a *King*, a *Prophet*, and a *Prieſt*. He is a *King* to govern his Family, a *Prophet*, to teach and inſtruct his Family, and a *Prieſt*, to offer the Sacrifice of Prayer and Thankſgiving, not only for himſelf, but alſo for all thoſe who are committed to his Charge. Let therefore all Maſters of Families know, that it is their Duty, which God will require of them, not only to pray by themſelves, (and yet I would to God all did but that) but alſo to call together all their Family, and to be their Mouth unto God in Prayer, unto which they may be encouraged by God's gracious Promiſe, 'That where two 'or three are gathered together in Chriſt's Name, there 'he will be in the midſt of them.' *Matth.* 18. 29.

3. 'A Maſter of a Family, by his daily offering up a Morning and Evening Sacrifice of Prayer and Praiſe, will make his Houſe an Houſe of Prayer, or little Temple, which God will fill with his Preſence. Yea, a Chriſtian's Houſe is hereby made God's Church, by a conſtant Performance of holy Duties, which is a great Honour unto a Family.

4. Family Prayers are a ſpecial Means to bring down God's Bleſſing upon the whole Family, and upon all their lawful

lawful undertakings. As God blessed the House of *Obed-Edom* for his Ark's Sake. So will God bless those Families in which his Name is called upon; for Godliness is profitable unto all Things, as well in Families, as in any other Societies

5. Another Argument may be taken from the Danger of neglecting this Duty of Family Prayer; for such do incur the Danger of God's Wrath and Fury. 'Pour out thy Fury upon the *Heathen* that know thee not, and upon the 'Families that call not upon thy Name, *saith the Prophet*, 'Jer. 10. 25. Which Words contain a fearful Imprecation against all prayerless Families. And it is observable, that such as neglect this Duty of Prayer in their Family, are joined with the *Heathen*; and truly very fitly, for wherein do they differ from the *Heathens*, who have not so much as a Form of Godliness in their Families, upon whom God will pour out his Fury? O think of this, all ye who make no Conscience of praying daily with your Families, consider it well, and lay it to Heart. Are ye not under that prophetical Curse, and liable to the pouring forth of God's Wrath and Fury, both upon your selves, and upon all that belong unto you? Even your Wives, your Children, your Servants, yea, and very Wares and Goods: It may well be written upon the Doors of such Houses, as one saith, *Lord have Mercy on us*: For surely the Plague of God is not far from them, but nigh unto them.

Object. 'Methinks I hear some saying, they are Con-'vinced of the Necessity of the Duty, and fain they would 'do it, but Oh! they cannot, they know not how to pray.

Answ. I would advise such rather to read some good Prayer, than altogether omit the Duty; for many Masters of Families who are not able to conceive a Prayer of themselves, yet if they meet with a Form of Prayer answerable to their Occasions, can pray heartily and earnestly. Yet I would not have them ever content themselves with reading a Form of Prayer, but to labour to pray of themselves without a Book; And for your Help therein, take these two Directions.

1. Carefully observe the Prayers of others, their Order and Method.

2. Take Notice of your own Sins in particular, and of your particular Wants, what Graces you stand in Need of and desire. As also take Notice of the particular Blessings God bestoweth on you, and thereby you will be enabled in some Measure to pray your selves, by confessing your Sins unto God, and begging, as the Pardon of them in and through

the Merits of Jesus Christ; to such Graces as you stand in Need of. And when once in any competent Measure you can pray for your selves then by Degrees you may come to pray with your Family.

CHAP. XXIX.

Of Servants Duties to their Masters.

HAving shewed the Duties of Masters in Reference to their Servants, come we now to the Duties of Servants in Reference to their Masters; which may be brought to three Heads, *Viz.* 1. *Obedience.* 2 *Diligence.* 3. *Faithfulness*

1. *Obedience*, is that the Apostle Saint *Paul* often presseth upon Servants, as a Main and Principal Duty. And indeed, no Inferiours are more bound to Obedience than Servants. Your Obedience must be manifested on two Particulars:

1. *In ready yielding to your Masters commands.* For indeed, it is the proper Work of a Servant to hearken to his Masters Precepts, and so yield ready Obedience unto them.

2. *In a patient bearing of Reproofs and Corrections, yea, tho' the Correction be wrongfully inflicted without just Cause*, which the Apostle *Peter* expresly requireth of Servants; saith he, 1 *Pet.* 2. 18, 19. &c. 'Servants, be subject to 'your Masters with all Fear, not only to the Good and Gentle, but also to the Froward: For this is thank-worthy, 'if a Man for Conscience towards God endure Grief, suffering wrongfully. For what Glory is it, if when ye be 'buffetted for your Faults ye take it patiently?' this is acacceptable with God. And if unjust Correction ought patiently to be born, then much more unjust Reproofs. But if the Reproof or Correction be just, then you ought speedily to amend and reform the Things for which you are justly reproved or corrected. For the Manner of Servants Obedience, the Apostle sets it down in several Expressions As,

1. It must be a sincere *Obedience* This the Apostle *Paul*, *Col* 3. 22 sets down with two Expressions in one *Verse*.

1. Negatively, *Not with Eye-service.*

2. Affirmatively, *With Singleness of Heart.*

1. *Not with Eye service*, which implieth a meer outward Service only, to satisfy the Eye of Man. *But with singleness of Heart*, q. d. Let not your Obedience be *Hypocritical*, merely to be seen of your Masters; but let it be in Truth and uprightness of Heart, doing Service to your Masters in the Sincerity of your Hearts, without any Hypocrisy or Dissimulation, labouring in your Masters Absence, as well as in his Presence, remembring God's Eye is ever upon you.

2.

2. Your Obedience must be *conscientious*, for Conscience Sake, because the Lord requireth it at your Hands: So much the Apostle expresseth, *Col.* 3. 23. For speaking to Servants, he saith, *whatsoever ye do, do it heartily, as to the Lord*; that is, whatsoever Service ye do to your Masters, do it for the Lord's Sake, because he hath commanded it, and therefore do it out of Conscience to the Word and Command of God, who requireth you to yield Sincere Service and Obedience to your Masters; for this will stir you up to do it after the best Manner you can, that so God may accept thereof and reward you for the same.

3. Your Obedience must be *universal unto every Thing which they require of you*; so much the Apostle expresseth, *Tit.* 2. 9. *Servants* saith he, *Obey your Masters in all Things*; not only in such Things as seem easy and most pleasing to your Fancy, but whatsoever they command you, being not contrary to the Word of God, but are in themselves honest and lawful; for if they shall command you to Lie, Swear, or to use false weights and Measures, which are Things forbidden by God, you ought not therein to yield to their Commands, but to say unto them, as *Joseph* did to his Mistress, *How shall I do this great Wickedness, and sin against God.* Tho' he was a Servant to his Masters Commands, yet would he not be a Servant to his Mistress Lusts.

II. Another Duty incumbent upon Servants, is *Diligence in dispatching their Masters Work and Business*, without loitering, or minding their own Ease and Pleasures, but as their Strength and Time is their Masters, so they ought to put forth their Strength, and employ their whole Time in their Masters Service: I say, their whole Time, excepting some Part thereof, for their secret Devotions, as their Morning and Evening Prayers unto God: For Servants must have Respect to their Master in Heaven, as well as to their Master on Earth, and make as much Conscience of performing their Duty to him, as to their Masters according to the Flesh; for indeed, the Lord is the best *Master*, who gives the best *Wages*, and largest *Rewards*.

III. Another Duty, is *Faithfulness*. Servants must *shew all Faithfulness* to their Masters, as the Apostle expresseth, *Titus* 2. 10. Both that *Trust* that is reposed in Servants, and that *Account* that is to be taken of them, require *Faithfulness*. Do you not remember what the Lord said to his Steward, *Give an Account of thy Stewardship*, Luke 16. 2. And were not all the Servants to whom Talents

were

...ſtries, called to an Account, Matth. 25. 19.
...teth it concerns all Servants to be faithful to their
...which they ought to expreſs both in their *Words*
...*Deeds*.

1. In *Words*, not daring to excuſe any unwarrantable
...the telling of a Lie, which is to add Sin unto Sin:
...all lying Servants conſider the fearful Judgment exe-
...cuted on *Gehazi*, who when his Maſter asked him, *Where*
...*haſt thou been?* preſently anſwered him with a Lie, ſaying,
Thy Servant went no whether; whereupon he went out of
his Preſence a Leper, as white as Snow, 2 Kings 5. 25.

2. In *Deeds*, and that ſeveral Ways.

1. Squandring their Maſters Goods at their own Plea-
ſures, either to themſelves, by taking more than is allowed
them, or to others, by giving any Part thereof away. Ma-
ny Servants think they may lawfully give away Victuals,
and other Things of their Maſters to the Poor; but tho'
they may inform their Maſters or Miſtreſſes of ſuch Things
in the Houſe meet to be given away, and likewiſe Perſons fit
to receive ſuch Alms; yet have they no Power of themſelves
to give away any Thing of their Maſters; And Pretence
of Charity is no good Excuſe for Theft.

2. Not pilfering and purloining their Maſters Goods to
their own private Uſe, which the Apoſtle expreſly condem-
neth in Servants, *Titus* 2. 10. Let all pilfering Servants
know, *That there is a Book full of Curſes and Plagues a-*
gainſt every one that ſtealeth or ſweareth, which Book is
forty Cubits long, and ten Cubits broad, and yet
is filled with Curſes that ſhall come ſwiftly upon them, as the
Prophet Zechariah ſpeaketh, Zech. 5. 2, 3.

3. But rather labour to preſerve and increaſe their Ma-
ſters Eſtate by all good and lawful Means. Thus the Apoſtle
Paul expreſſeth the Duties of Servants, Titus 2. 10. *Not*
purloining, but ſhewing all good Fidelity to their Maſters
in increaſing their Eſtates. Which is highly commended in
that faithful Servant in the Parable, for which he receiv-
ed from his Lord and Maſter, both a gracious *Approbation*
in theſe Words, *Well done good and faithful Servant, thou*
haſt been faithful in a few Things; and alſo a plentiful *Re-*
muneration in the next Words, *I will make thee Ruler over*
many Things, enter thou into the Joy of thy Lord, Matth.
25. 21. For he that is faithful in a little, taketh the
...ſeemly Office of a Ruler of Church, if the Lord ſee it